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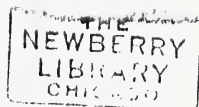
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MANUAL
AND
RECORD
OF THE
CHURCH OF PARAMUS.

1859.

Paramus, N.J.



REVISED AND ENLARGED.

—◆—◆—◆—
PUBLISHED BY ORDER OF CONSISTORY.
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Paramus, N. J. Reformed Dutch church.

Manual and record of the church of Paramus. 1859.
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~~Additions and corrections in manuscript.~~

Preface signed: E. T. C. *ii. e.* Edward Tanjore Corwin

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PREFACE.

THE previous Manual of the Church of Paramus was necessarily imperfect. The names of many well known members of the Church had never been inserted in the records, and from a mistaken notion of the character of that union existing with the Church of Saddle River, the names of those who had united in the Saddle River edifice, were not included. But the old documents have now been all examined, and those of any importance printed in this revised edition. It is intended, therefore, as a sort of documentary History of the Church, only such connecting paragraphs being thrown in, as were deemed necessary to render the whole intelligible. By it the members of the congregation will understand the true position of every thing pertaining to the Church. It is prepared in such a style as to be entirely local in its interest, and very different from that which it would have received, if prepared for general circulation. When we come down to within about thirty years of the present day, no details of the history are given, many of the parties being yet alive.

E. T. C.

AUGUST, 1859.

PRESENT CHURCH OFFICERS.

Pastor.

EDWARD TANJORE CORWIN.

Elders.

HERMAN VAN RIPER.

GARRET A. HOPPER.

GARRET H. VAN DIEN.

ANDREW ACKERMAN.

Deacons.

AB. G. ACKERMAN.

JOHN G. VAN DIEN.

PETER BOARD.

JOHN VAN SAUN.

Present Members.

MALES.

FEMALES.

Ab. D. Ackerman	and	Rachel Doremus.
Ab. G. Ackerman	"	Hester Ackerman.
Ab. H. Ackerman	"	Maria Van Riper.
Ab. I. Ackerman	"	Margaret Storms.
Ab. J. Ackerman	"	Catherine Terhune.
Albert Ackerman	"	Doreas Romeyn.
Andrew Ackerman	"	Catharine Zabriskie.
		Bridget Ackerman, <i>widow</i> <i>of John A. Ackerman.</i>
Cor. Ackerman	"	Priscilla Banta.
David R. Ackerman.		Elizabeth Hopper, <i>wife</i> <i>of Henry Ackerman.</i>
Garret A. N. Ackerman. "		Jemima Hopper.
Garret D. Ackerman.		Jane Ackerman.
John A. Ackerman	"	Sarah Delamater.
John G. Ackerman	"	Maria Vanderbeek.
		Mary Ann Ferdon, <i>wife</i> <i>of D. A. Ackerman.</i>
Peter A. L. Ackerman . . .	"	Eliza Eckerson.
		Eliza Demarest, <i>wife</i> <i>of P. P. Ackerman.</i>
William Ackerman	and	Annatye
		Matilda Van Dien, <i>wife</i> <i>of Wm. Bailey</i>

MALES.

FEMALES.

		Ann Elizabeth Banta.
Henry Banta	"	Wyntie Zabriskie.
		Annie Williams, <i>wife of H. Banta, Jr.</i>
Cor. Z. Berdan	"	Margaret Ackerman.
John Berdan	"	Sarah Zabriskie.
		Jane Conover, <i>wife of J. Berdan, Jr.</i>
Peter Board	"	Matilda Zabriskie.
Albert C. Bogert.		
Albert D. Bogert	"	Ellen Flearaboam.
		Sarah Westervelt, <i>widow</i> <i>of J. S. Bogert.</i>
John C. Bogert	"	Jennette Pell.
		Margaret Kough, <i>wife of J. C. Bogert.</i>
Peter J. Bogert	"	Sarah Ann Blauvelt.
		Helen Jane Terhune, <i>wife</i> <i>of C. Bremner.</i>
Ab. Carloch	"	Maria Van Dien.
		Catharine Terhune, <i>wife of Henry Clair.</i>
Cuff	"	Nantz.
		Maria Ackerman, <i>wife of Ab. Dater.</i>
Ab. Delamater	"	Sarah
		Agnes Westervelt, <i>wife</i> <i>of J. A. L. Demarest.</i>
		Eliza Jane Voorhees, <i>widow</i> <i>of H. Decor.</i>
James Eckerson	"	Jane
		Maggie Eckert.
		Mary Louisa Eckert.
		Jane Houseman, <i>widow</i> <i>of Rev. W. Eltinge.</i>
		Sarah Haring, <i>wife of J. Fardon.</i>
		Ann Hopper, <i>widow</i> <i>of John H. Garretson.</i>
Albert Haring	"	Catharine M. Ackerman.
John C. Haring	"	Eliza Ackerman.
		Charity Tours, <i>wife of Geo. Hartwick.</i>
Andrew G. Hopper.		
Andrew H. Hopper.		

MALES.

FEMALES.

David Hopper and	Caroline Blauvelt.
Garret A. Hopper “	Sophia Post. Ann Zabriskie, <i>wife of Garret Hopper.</i> Eliza Westervelt, <i>wife</i> <i>of Garret J. Hopper.</i> Margaret Ann Van Orden, <i>wife</i> <i>of H. A. Hopper.</i>
Jacob Hopper “	Hannah Van Riper.
John H. Hopper “	Maritye Voorhees. Mylee Voorhees, <i>wid. of Nic. Hopper.</i> Martha Ackerman, <i>widow</i> <i>of Henry G. Hopper.</i>
Henry P. Jersey.	Catharine Banter, <i>wife of James Lackey.</i> Susan Bogert, <i>wife of D. Lydekker.</i>
John A. Marinus “	Rachel Ackerman. Eliza Ackerman, <i>wife of John Marinus.</i>
Jacob Mourison.	Maria Bogert, <i>widow of James Post.</i> Margaret, <i>widow of H. C. Storms.</i> Catharine Terhune. Maria Romeyn, <i>wid. of H. Z. Terhune.</i> Aletta, <i>wife of Jac. Tours.</i> Jannetye Zabriskie, <i>wid. of Law'e Tours.</i>
Ab. J. Vanderbeek “	Lenah Ackerman. Sarah C. Berdan, <i>wife</i> <i>of Andrew Van Dien.</i>
Cornelius G. Van Dien “	Susan Smith.
Garret C. Van Dien “	Sophia Post.
Garret H. Van Dien.	
John G. Van Dien “	Lydia Dorennus. Ann Zabriskie, <i>wife</i> <i>of John H. Van Dien.</i> Maria Merseles, <i>wife</i> <i>of John Z. Van Dien.</i>
Richard Van Dien “	Martha Sexton. Eleanor, <i>widow of Rich. Van Dien.</i>
Albert Van Emburgh.	Charity Ann Ackermann, <i>wife</i> <i>of Henry Van Emburgh.</i>

Sketch of Paramus Church.

SETTLERS from Holland and other parts of Europe began to locate themselves in the eastern part of New Jersey in the beginning of the seventeenth century. Bergen county was the first settled in the State.* The Hollanders were the pioneers of civilization, aided by Danes and Norwegians, who were, however, soon lost in the rapid increase of the Dutch. The Dutch language was the language of the county, and is still cherished by the older inhabitants.

Paramus proper appears to have been obtained by deed from the Indians, in the year 1662, by Albert Saboroweski,† the ancestor of the present Zabriskies. They began to occupy this section of the country about the year 1700, and, in a quarter of a century after, there were sufficient inhabitants to form a church. Dutch churches had already sprung up in some of the neighboring districts. In Hackensack a church had been organized in 1686; at Tappan and Aquackononek in 1694; and in the first half of the following century churches were also planted at Ponds, (1710), at Schraalenbergh, (1725), at Paramus, (1725), at Clarkstown,‡ (1750), and at Paterson, (1755). This sufficiently indicates the rapid settlement of the country.

The earliest record we have discovered of allusion to a church at Paramus, is in a letter of Rev. Reinhart Erickson, in the year 1725,

* Gordon's Gaz. Art. Bergen.

† Winfield's Historical Sermons, p. 15.

‡ See Manual R. D. C.

to his brother-in-law, Henricus Coens, then settled at Aquackononck.* In it he states that he was then "minister at Hackensack, Schraalenbergh and Pereinus." Dominie Erickson continued to serve this people for three years, when he removed to Schenectady.†

Before this time the inhabitants, according to their location, had attended the churches of Hackensack, Aquackononck or Tappan, which were united under the ministry of Rev. Guillam Bertholf, who labored in these places from 1694 to 1724. He, no doubt, occasionally also lectured in the Paramus neighborhood. From his lips fell the first words of Gospel message in this region.

The next documentary allusion to the Church of Paramus is found in the archives of the Consistory, bearing date the 26th day of December, 1730, and is this:‡

"I, here underwritten, and my associates, in a tract of land over Saddle River, in Berghen County, having long before now, several times promised to the inhabitants of the said land, and to those of an adjoining piece called Paramus, to give them a piece of land just over the Saddle River, adjoining to John Boskirek's land there, for the encouragement of their erecting of a Protestant church, and the procuring of a minister to serve the same, as by a paper under my hand written by and with the consent and advice of my said copartowners, dated the seventeenth day of November, 1726, doth appear. Now that the said inhabitants are agreed jointly with those of Scrawlenbergh, to send for a minister already arrived in these parts, for the performance of so pious a work, that the same do not longer remain unexecuted, I do hereby, for myself and my associates, promise to give to the said congregation a piece of forty-five acres of land, adjoining to the said John Boskirek, provided that the said intended Minister and his successors do come and actually live thereon; and that there shall be in both churches a fit place appropriated for seven of the owners of the said Tract or their heirs to sit in forever. Witness my hand, this twenty-sixth day of December, seventeen hundred and thirty.
P. FAUCONIER."

* There is considerable allusion to Mr. Erickson, some few years after this, in the Aquackononck Church Records.

† Taylor's Annals of Bergen, quoted from Hackensack Church Records.

‡ Paper A, Archives of Consistory.

We regret that we cannot recover the paper alluded to above, dated 1726, although it only appears to have contained a promise that this land would be given to the Consistory. It would seem, however, that before the deed was actually given, other terms were arranged, as the deed bears date of 1750, and there seems to have been no connection with the Schraalenberg Church after 1732. For we learn by a letter again, in the records of the Church at Hackensack, that Rev. Geo. W. Mancius was settled over Schraalenberg and Paramus in the years 1731 and 1732. Perhaps he was the minister alluded to in the above document, as having just arrived from Holland, for these two churches were his first charge. He removed from this section to Kingston, where he labored till 1756, when he died. About this time, however, Peter Fanconier gave the land on which the church is now built, as well as that which is now included in the two graveyards. His deed we have not in our possession, but the southern and western boundaries, having been somewhat altered by exchange, were accurately fixed in a deed of John Ackerman, in the year 1805.

It does not appear that there was any minister settled over this church for sixteen years after the departure of Mancius. During this time, however, it could not be that they remained destitute of the preaching of the Gospel. No doubt they often invited the neighboring clergymen to come into their midst and preach, and perhaps administer the sacraments; for during all this period, the neighboring churches were supplied with pastors. Dominie Mutzelius labored at Tappan from 1726 to 1750; Dominie Van Driessen at Aquackonock from 1735 to 1748; and Dominie Curtenius at Hackensack from 1737 to 1755; all of whom were within ten miles, and it may be, although we have no record of the fact, that engagements were made with some, or at different times with all of these, to supply this congregation with regular, though not very frequent services. Indeed this is highly probable, if not certain, when we consider that during

this period, in the year 1735, they erected their first church edifice, as appears from a note on the fly-leaf of the "*Old Doop Book*," the baptismal register, as follows :

"Den 21 Dagb Van April, 1735, is de Eerste Steen Van de Kirk Geleyt;" that is, "On the 21st day of April, 1735, was the first stone of the Church laid." The Baptismal Record does not begin till 1740, although it is probable some of the first leaves are lost, as the record was in a very dilapidated condition, until the Consistory had it recently rebound.

"On the fifteenth of January, 1734, the Consistory and Congregation of Paramus Church, assembled at the house of Johannes Wynkoop, and the following persons were chosen for the purpose of building a church at Paramus, viz: Conradus Vanderbeek and Johannes Wynkoop. These persons were chosen by the above named Consistory and Congregation, to further the building of the Church at Paramus, and to promote her best interests, according to the following articles adopted by the Church and Congregation.

ARTICLES FOR THE GOVERNMENT OF THE OLD CHURCH.

1. The church masters shall set apart seats for the minister and Consistory.

2. The church masters shall set apart a seat for the minister's wife, wherever they deem best.

3. It is also agreed that Peter Faucomier shall have seats for himself and wife, for a continual possession, for themselves and their heirs, which the church masters shall designate to them. These shall be exempt from all charges by the Church, (except the minister's salary), as an acknowledgment of their donation of the land on which the church is built.

4. It is also Resolved, That there shall remain free seats, where the church masters may deem best and most suitable, for five or six persons who are old and deaf, which seats shall always be reserved for them, upon the condition that the above named old and deaf persons who belong to the congregation of Paramus shall have the prior privilege.

5. It is also Resolved, That there shall be reserved as many free seats as the church masters shall deem necessary.

6. It is also Resolved, That all those who are inclined to aid in the building of the said church, either by money or by materials, or labor, necessary for the said building, and who shall bring their ma-

terials and contribute their labor, in the church where the church is to be built, shall have the value assigned by the church masters, and be computed along with the money contributed by others, and shall have the same rights as others.

7. It is also Resolved, That each builder, above alluded to, shall keep an account of what each one in his district contributes in money, materials or labor, and whenever the church shall be built, the builders of the church shall give an account of the names of those persons who have given either money, materials or labor, and the respective amounts in each. This book shall be delivered into the hands of the Consistory, that each one may see what amount he has contributed to the building of the church, either in money, materials or labor.

8. It is also Resolved, That whenever the church shall be finished, and the accounts referred to in the above article be rendered, it shall be computed how many seats shall remain, after reserving the seats above referred to.

9. It is also Resolved, That the persons who have contributed the highest sums, according to the account referred to in the seventh article, shall have the choice of seats, except the seats reserved by the church masters for the minister and Consistory, the minister's wife, the deaf, and the free seats, and also the seats for Peter Fauconier and wife. The choice shall be made in regular progression from the highest sums downwards, till every one shall have his right.

10. It is Resolved, That those who come short in the amount contributed in money, materials or labor, for a seat, shall have the privilege of increasing what they have contributed to the sum contributed by others, and if he do not so increase, the residue shall belong to the church.

11. It is also Resolved, That if it should happen that two or more persons who have contributed the same sum in the church master's account, should desire to have the same seat, they shall cast lots for it.

12. It is also Resolved, That every person shall own his seat for himself and his heirs, with the condition that whenever the persons whose names are written in the church master's book shall die, then the inheritor of the seat, if he be in circumstances to pay the same salary as the deceased, be held to pay the same. But if he shall not be in such circumstances, he shall pay according to his ability, and shall pay three shillings for inserting his name, in the transfer of the seat, for the support of the Church.

13. It is also Resolved, That if any person remove from the congregation of Paramus, he shall not sell his seat or seats to any person or persons, but those who belong to the Paramus Church, with the condition that the person purchasing said seats, shall pay such salary as the Consistory shall deem suitable, and also three shillings for inserting their names in the transfer for the support of the Church.

14. It is also Agreed, That all those persons living out of the

congregation of Paramus, and have obtained pews according to the sixth and seventh articles, if they should be inclined to sell their seats, shall first give the privilege of buying to those living within the congregation of Paramus; but if no one in the congregation should offer to buy, they shall be at liberty to sell to whomsoever they will, either they or their heirs.

15. It is also Agreed, That those out of the bounds of the call may preserve seats in the church, on the condition that they shall be obligated to pay somewhat to the salary of the minister, to such an amount as the Consistory may judge they are able to pay.

16. It is further Resolved, That if it be found that the said church prove too small, and it be enlarged, no one shall break off from the Church of Paramus, as the old builders of said church, or their heirs, but shall belong to said church; the majority of votes shall suggest [direct].

17. It is Resolved and Determined by the Consistory and Church of Paramus, above named, That no minister shall be called to preach in said church but such as belong to the Reformed Church. If it should be the wish of the congregation to hear a minister of the Reformed Church, when it is not the turn of our minister here, or on any other occasion, it shall be granted to them upon the condition that the congregation shall make known their request to the minister, with the Consistory, or to the Ruling Consistory, giving honor to whom it is due. And if they shall find it good for the quiet of the congregation, and deem it expedient, it shall be submitted to the Ruling Consistory, and the old Consistory, or those who have been in church service.⁷⁴

Upon these articles and conditions the first church edifice was built. It was probably completed during the ensuing fall or winter. Like all the early Dutch Churches, it was built of stone, with an octagonal roof, and the steeple in the centre. There were no pews, such as we now have, but chairs, and the name of each owner on the back of his chair. The bell rope came down to the centre of the church, where a darkie generally stood to call the worshippers together with his iron tongue.

We know not who composed these early consistories, as our record of officers dates back no further than 1750. The records were not then kept so minutely or accurately as later generations have thought it necessary to do. But had they known the desires of their

sons to search into their fathers' history, they would no doubt have left us more extended details of their actions. (There may possibly be some references to this Church, during this period, in the minutes of the Coetus, now in course of translation and preparation for the press.)

Fourteen years now pass away, and we have not a single word respecting the history of the Church, excepting the record of a few baptisms. But this single ray of light is enough to assure us of the important fact, that sometimes at least, they heard the words of life. The names of Van Alen, Beermoor, Pieterse, Tyse, Bongaert, Van Gelder, Ratan, Reyerse, Westervelt, Odel, Ver Wey, Meeks, Dugrau, Van Deusen, Zabriski, Van Blerecum, Dee, Snyder, Stevee, Stedg, Wannemaker, Voos, Ackerman, Dubou, Hoppe, Grunig, Volek, Stor, Brouwer, Laroe, Bertholf, Van Horn, Scoort, Terhayn, Van Dien, Banta, Van Houte, Hennion and others, occur in this baptismal register during the period spoken of, and show us what families then lived in this section. Many of these, no doubt, came from the north and north-west, a great distance to this Church, there being none as yet in those directions. But many of these names are now entirely strange to this part of the country. The families have probably emigrated farther west or become extinct.

In the year 1748, the Church of Paramus, in connection with the Church of Ponds, lying ten miles west of the former, unitedly called a pastor. The call is still preserved in the archives of both Churches, and being somewhat different from the constitutional call at the present day, may be worthy of insertion. It is as follows :*

VAN DER LINDE'S CALL.

IN THE NAME OF GOD. The call on D^c Benjamin Van Der Linde, candidate for the sacred ministry, as the ordinary pastor and teacher of the Low Dutch Reformed congregations at Paramus and the Ponds.

* Baptismal Book, p. 1.

Inasmuch as the Low Dutch Reformed Congregations of Paramus and the Ponds are now destitute of a pastor, and having heard your qualifications for preaching, with much satisfaction, and having sufficient evidence of your godly conduct, We, the underwritten elders and deacons of the Low Dutch Congregations of Paramus and the Ponds, in the name of the Church, with Dominie Antonius Curtenius as Moderator, after calling upon the holy name of God, have chosen and called Dr. B. Van Der Linde, S. S. ministerii candidatus :

1. As our lawful ordinary pastor and teacher of the Low Dutch Congregations of Jesus Christ at Paramus and the Ponds, in the Province of New Jersey, to preach the Word of God purely, to attend to the catechetical instruction, to administer the holy sacraments according to the institution of Christ, to administer church discipline together with the elders of the Church, and farther to do all that belongs to the office of a diligent and faithful minister of Christ as appointed by Him, and according to the good ecclesiastical order established by the Synod of Dort in the years 1618 and 1619.

2. In particular,

a. You are to preach but once each Sabbath, and on the first and second day of Christmas, on New Year's Day, on the first and second day of Easter, on Ascension Day, and on the first and second of Whitsunday, on which days you are also to preach but once. On the afternoon (Sabbath) you are to catechise the children for their benefit.

b. You are to serve four turns at Paramus, and the fifth at the Ponds, in such manner that on one Sabbath you shall preach on a text of your own choice, at discretion, and on the next Sabbath you shall preach on the Heidelberg Catechism.

c. If the Ponds should raise more money, then they may have service every third Sabbath but no farther.

d. If any other congregation should desire to have part of the services of Dr. B. Van Der Linde as their minister, and it should not prove injurious to Paramus and the Ponds, such congregations may obtain part of his services, with the consent of both the present Churches and the minister.

e. In relation to the Lord's Supper, the preparatory sermon, and family visitation, you shall consult with both the Consistories as to what time and how often it will be best to attend to these for the good of the Churches.

3. And so WE promise you,

a. For your service as above defined, as your yearly salary sixty pounds, such money as is current among us and in New York, the half of which shall be paid semi-annually, by the elders and deacons for the time being. Your salary shall commence from the time of the acceptance of the call.

b. Besides this, we will build for you at Paramus a good and suitable parsonage house, having forty-five acres of land with it. The Church of Paramus will provide firewood every year at the Dominie's house ;

the Ponds will fetch the Dominie and return him home, whenever he preaches there. And until the parsonage house shall be built, we promise to provide you a free dwelling, so that during your whole ministry among us, a dwelling shall be furnished you.

In promising you these we add, that we with the individual members of our congregation have promised, each one for himself, by voluntary subscription, a certain sum to be paid into the hands of the elders and deacons for the time being, annually, for the payment of the promised salary, and thus suitable provision is made.

We promise to use all diligence to collect the sums procured at the stipulated times, and thus promptly pay your salary, and in order to attain this, we bind ourselves, the present elders and deacons; and every member of Consistory, both elders and deacons, who may hereafter be chosen in these Churches, shall before their ordination also sign this call, in the manner in which it now takes place in the neighboring Churches.

We heartily wish that we were in circumstances to enable us to promise a higher salary, but our inability prevents. It is only the love borne to you, which has brought the salary thus far. You may therefore feel assured that with the increase of the congregation, your salary will be increased to seventy-five pounds, of such money as above stated.

Bearing this in mind, and reflecting on the great wants of our Church, we indulge the prospect of desired edification in the confirmation of our saving faith, and growth in grace and the knowledge of our Lord Jesus Christ, in those who belong to our congregation, under the powerful coöperation of the Holy Ghost. We also hope that our attachment and love towards you, and your reciprocated love towards us, shall be answered in expectation that you will, in the fear of the Lord, and with cordiality accept this our call made and forwarded by our Church to you. We farther promise you by these in the name of the Church, that when among us, we shall hold you in that respect, and treat you with that love, which is due to a minister of Jesus Christ. We pray Jehovah God to give a prosperous issue to this our call, and cause it to redound to the glory and honor of his name, the extension of his kingdom and the ingathering and salvation of many souls. Amen.

Done at the Ponds, on the 21st of August, in the year 1748.

ANTONIUS CURTENIUS, *Moderator of Call.*

ELDERS.

ALBERT VAN DIEN,
STEVE TERHURN,
JAN ROMYN,
BARENT VAN HOORN,
HENDRIK VAN AELE.
RAELOF VAN HOUTE.

DEACONS.

JOHANNES STER,
KLAES ZABRISKI,
ALBERT BOGART,
SIMON VAN WINKLE,
CORNELIUS VAN HOUTE,
STEVE BOGERT.

NOTE.—"With the call four free Sabbaths are given by the Congregations of Paramus and Ponds, to the Rev. B. Vanderlinde. Besides this, £80 yearly are promised."

We cannot avoid being struck with the spirit of love and liberality which pervades this call. The tone of piety also appears deep and fervent. We grieve that we have so few records of his ministry, which lasted forty years. We have not even a list of the members who united with the Church under him. But their record is written on imperishable tablets on high. We may suppose from the knowledge of the civil history during this period of his ministry, (1748-1789), that there were many things to distract the Churches. The French and Indian wars were raging in all their fury in the earlier part, and the Revolution in the latter. There were hostilities of some kind during the whole period, and such things are of course most detrimental to piety. We find, however, that from the time of his settlement to the beginning of the Revolution, the Elders and Deacons were regularly chosen each year, with the exception of once, 1761, when for some cause unknown, none were elected. The baptismal record for this period also, is voluminous, thus indicating constant and regular services.

Two years after Vanderlinde's settlement here, there seems to have existed some difficulty about the seats, persons owning them, who lived out of the congregation, and contributed nothing to the support of the Church. This our fathers could not submit to, and therefore passed the following resolutions :*

"The Great Consistory of Paramus, assembled in 1750, *Resolved*, for the interest of the Church to annex the following article to the others inserted above, as the 18th Article.

18. "It is finally concluded that the persons living either within or out of the congregation of Paramus, and having seats in the church, shall be bound to pay salary to the minister to the amount the Consistory shall deem right, if they be in circumstances to pay. *Other-wise THEIR SEATS SHALL BE FORFEITED* into the hands of the church masters, to sell them to the highest bidder, or to dispose of them in such manner as they shall judge best for the interest of the Church. If any in the Paramus congregation *SHALL DETERMINATELY ATTACH THEMSELVES TO OTHER CHURCHES, THEIR SEATS SHALL BE FORFEITED* to said Church, to be sold by the church masters."

* Baptismal Book, p. 394.

LAND GIVEN.

In this same year the Consistory received the deed for forty-five acres of land as a donation to the Church, from Magdalen Vallean.* The letter quoted on page 12, from Peter Fauconier in the year 1730, twenty years before, does not seem to have been accepted by the Consistory. He, however, according to the third article, (page 14), gave the land on which the church was built, which included the present old and new grave yards, attached to the church. But now, twenty-five years after the original promise of land to the Consistory the gift comes (without the restrictions before imposed by Peter Fauconier) from his daughter, and reads thus :

THE DEED.

"THIS INDENTURE, made the thirteenth day of April In the Twenty-third year of the Reign of our Sovereign Lord George the Second, by the grace of God, of Great Britain, France, and Ireland, King, Defender of the faith, etc., Anno Domini, one thousand seven hundred and fifty, BETWEEN Magdalen Vallean of Hackinsack in the County of Bergen, and Eastern Division of the province of New Jersey, widow, of the one part, and the present Elders and Deacons of the Peremus church of the other part, WITNESSETH, that the said Magdalen Vallean, for and in Consideration of Three places or seats In the Peremus church, that is to say, one woman's place and two men places; also for Divers other good Causes and Consideration hir thereunto moving, and especially for promoting the good and benefit of the said church and congregation, HATH GIVEN AND GRANTED, and by these presents Doth give and grant Release and Confirm unto the present Elders and Deacons of the aforesaid Congregation & their successors forever all that certain lot or parcel of land, situate, lying and being at peremus on the west side of Sadle River, beginning at the north east corner of a lot of land, formerly belonging to John Boskerke, and now In the possession and acquisition of Johannes Davidse Ackerman, by Sadle River, thence running north sixty-six Degrees west, twenty-five chains and a half along the land of the said Ackerman, then north Thirty-six Degrees East, Eighteen Chains to a stake, then south sixty-six Degrees east to Sadle River, thence along the said Sadle River Down the stream to the place where it first began being bounded south by the land of the said Ackerman, west and north by the land of the said Magdalen Velleau and East by the

* Paper L, Archives of Consistory.

Sadle River Containing according to survey forty-five acres, with all the hereditaments and appurtenances thereunto belonging and acquisitions To HAVE AND TO HOLD the said lot of land together with all and singular the hereditaments and appurtenances thereunto belonging, or in anywise appertaining, unto the present Elders and Deacons, and their successors for Ever for the sole and proper use and behoof of the said Church and congregation AND the said Magdalen Valleau Doth hereby Covenant and bind herself, her heirs, executors and administrators from henceforth and forever hereafter to warrant and Defend the above granted and bargained premises unto the said Elders & Deacons and their successors forever against the lawful claim and Demand of all and every person and persons whatsoever claiming by from or under her, them or any of them. IN WITNESS whereof, the said Magdalen Valleau hath hereunto Interchangingably set her hand and seal the Day and year first above written.

Sealed and delivered in the presence of

MNE. VALLEAU. } SEAL }

THEODORE VALLEAU,
STEPHEN BOUS DETT."

The above deed was recorded in the clerk's office of the county of Bergen, in Book G of Deeds, folio, pp. 282-284, on the 20th June, 1794.

For one hundred and ten years has the Church enjoyed the benefit of this land. During forty years of this time it has been leased to strangers, there either being no settled minister, or he living at some other place. The Consistory have added land to this by purchase, and have disposed of some by sale, as will appear as we proceed.

We have no account of the parsonage built for Dominic Vanderlinde, but only the allusion to one in his call. It could not have been a very substantial one, as it was taken down at the end of forty years.

There is a paragraph in the "Dooop Book," (p. 388), which has some reference to the house, but which seems to be utterly untranslatable, though the assistance of Dutch scholars has been sought, and therefore it is inserted here in the original. It is as follows :

"Int Jaer 1758 Den 2 yuni Wy Kerekraat met De Regerende Kerekraat met de Kerek verbindende ons indien Sy Door Enige oecase moghte van malkander Scheyde om het Same om en een Clamaete

een predikant Te houde So verbinde wy ons om Aen de bove Geschrebe name Philippus Schuylder Jan Romyn Hendrik Vanale Roelef Romyn en alle de bove Geschrevene te betale Dat is £46 pont Jorks gelt Dat is so het huys nogh Bevrydt is van Enige ongelucke Dat men een ongeluck heet.”*

This paragraph may have some reference also to the divisions then existing in the denomination; for just previous to Vanderlinde's settlement here, the question of becoming independent of the Church in Holland had begun to agitate the Churches.† In 1737 nine ministers had met in New York, and from thence started the germ of an American ecclesiastical organization. They styled themselves “The Coetus.” This party consisted of those who had been born in this country, and who had been obliged to go to Holland for ordination. The older ministers who had been born and educated in Holland opposed this measure of independence, and they were styled “The Conferentie.” Vanderlinde, in the earlier period of the contest at least, belonged to the latter party. The contest rent the Churches and threatened the extinction of the denomination. Many influential men during this period left, and joined the Episcopal Church. At length the Consistory of the Collegiate Church in New York, through the efforts of Dr. Livingston, issued a friendly call to all the Consistories to send a delegation to the city, to devise measures of peace, and this Convention held its first meetings on the 15-18 days of October, 1771.‡ In the list of members present occur the names of “D^r Benj. Vander Linden, V. D. M., from Paramus, with Mr. Stephen Zabriskie, Elder.” The next fall the Consistory appointed a delegation to attend the second meeting.§ The minute reads thus:

“We, the undersigned Consistory of the Low Dutch Reformed Congregation of Paramus and Ponds, have commissioned our Pastor and Teacher, together with the elders Frederick Van Rype and

* We should be much obliged for a translation to any one who can furnish it.

† Demarest's History of R. D. C., p. 37, etc.

‡ Minutes of Gen. Synod.

§ Baptismal Book, p. 5.

Arent Schuyler, to represent us at the general Convention of Reformed Pastors and Teachers, which is to be held on the thirteenth of Oct. following at New York, in order there to effect agreement in accordance with the Articles of Union, and with reference to what may best serve for a further devising of peace among the brethren who are so divided among themselves under the names of Coetus and Conferentie.

We pray the Almighty God so to direct the minds and feelings of that Rev. body, that there never again may occur such a sinful agitation in perversities in God's Church. This is the prayer and wish of this Consistory meeting.

Done in Consistory meeting at Paramus and Ponds,

This day, Oct. 5th, 1772.

VREDRIK VAN RYPE,
HENDRICK ZABRISKY,
DAVID TERHUYEN,
GERRETT HOPPE,

MACHIEL HARTJE,
ARENT SCHUYLER,
SIMON VAN WINKLE,
LUCAS BOGART."

At this meeting peace was effected, and Articles of Union drawn up, to bind the two parties close together. The war of the Revolution interrupted measures for a time, but in 1784, the plan of union was consummated, and, as must ever be the case, those measures were carried, which, from the very nature of the circumstances, were demanded. But the Dutch Church had yet a severe struggle before it, in the change of language, which all intelligent men saw must also take place shortly.

The war of the Revolution greatly disordered the affairs of this Church, although during the whole period we find the name of the Dominie from Paramus with his elder, present in all the meetings of Classis, held yearly, notwithstanding the war, as well as the meetings of Synod, held in remote places from the immediate seat of hostilities. Services were interrupted, and the church was used for various purposes, and it is said some British soldiers were confined in it as prisoners. It now needed a thorough repairing. To devise means for this, the Consistory assembled on the 23d of July, 1785, and the following is the minute of the occasion :

"Inasmuch as the Church of the Congregation of Paramus is much decayed and desolated, occasioned by the recent war, the present Consistory have deemed it good and proper to make known to the members of the Church, and all who belong to the congregation, that a meeting of all interested is called at the aforesaid church, on Saturday, the 23d of July, 1785, for the purpose of making a proposition to repair and rebuild the church."

On said day, the great Consistory and a number of the congregation assembled. After long deliberation and careful investigation, it was agreed to add the following article to the above articles as the 19th (see p. 16).*

"19. We farther determine and resolve, by a number of the Great Consistory, and as many as were assembled for the object above proposed, that the said decayed church shall be rebuilt as speedily as practicable, to wit: The inside the same as it was before, and in the same manner the roof and other outside work as soon as practicable. The sum of eight shillings, New York money, shall be laid upon each seat in the church to be collected by the church masters. IN CASE THE OWNERS OR THEIR HEIRS SHALL BE UNWILLING TO PAY THE TAX OR SUMS ASSESSED ON THEIR SEAT OR SEATS TO THE CHURCH MASTERS, THEIR SEATS SHALL BE FORFEITED TO THE CHURCH, and, after a certain time, they shall be sold by the church masters. Out of the monies thus collected, the cost of the repairs of the church shall be defrayed. The present church masters shall have the direction and oversight of the repairs of the church and the payments for the same, to act at their discretion for the good of the congregation."

This building was now fifty years old, and after these repairs lasted fifteen years longer, when it gave way for the present edifice.

After the Revolution, persons living remotely from the churches of Paramus and the Ponds, but who had always hitherto attended these churches, began to feel the necessity of church accommodations nearer home. The mere fact that they now lived in an independent country, perhaps suggested the idea that they should have an independent church. The feeling first manifested itself in the neighborhood of Ramapo. At the meeting of the Classis of Hackensack, Dec.

* Baptismal Book, p. 395.

14th, 1785, held at Paramus, a delegation appeared from the neighborhood of Ramapo petitioning to be organized into a congregation. The following is the record of the occasion :*

PETITION FROM RAMAPO.

"David Christie appeared before the Reverend Classis, and Cornelius Haring, and have, as commissioned by the neighborhood of Ramapo, presented a written memorial signed by the respective citizens of the neighborhood, by which their Reverence request from the Reverend Classis, liberty and aid to be established into a Church. The Reverend Classis having heard and considered this desire, agree unanimously that this neighborhood shall be organized into a Church, only with this restriction, that those from among them are bound to fulfill their promises for the support of religion in the congregation of Paramus and Ponds, by virtue of their signatures, as long as the call remains in force of Dominie Vanderlinde, whereto they have bound themselves freely. We wish for the rest that the Lord will command over them, and this their desire, his blessing and his love. Further, the Rev. Hermanus Meyer is appointed, with one of his Consistory, to aid said neighborhood in the appointment of a Consistory there."

This was the first colony from Paramus Church. We will see, as we proceed, that it was not the only one.

Two years later, in 1787, the neighborhood of Pascack made a similar request. It is dated May 27th, and thus reads :†

PETITION FROM PASCACK.

"A petition was presented from the neighborhood of Pascack to be formed into a Church, and as some of the persons are members of one or the other of the neighboring Churches, and as this matter is of great importance, it must be taken up *ad referendum*. In the meanwhile the Consistories of these neighboring Churches who have any interest in the matter, are commissioned to take this weighty affair into consideration, and to thoroughly investigate into the whole subject by the next meeting of Classis."

At the meeting of Classis, on May 27th, 1788, held again at Hackensack, no one appeared from Pascack to press their request.‡

* Minutes of Classis of Hackensack, p. 54.

† Ibid, p. 59.

‡ Ibid, p. 67.

At the next session of Classis, however, in 1789, they recalled their request.

CALL OF G. A. KUYPERS.

Dominic Vanderlinde had now labored here for almost forty years, and he began to feel the infirmities of age. During all this time he had had a double charge, and the Churches situated ten miles apart. The prospect of a Church at Saddle River, a part of his congregation, would still increase his labors. The Consistory, therefore, wisely called a young man to assist him. This was the Rev. G. A. Kuypers, who had just been licensed to preach the Gospel. This is believed to have been in 1787, but there is no record of it.

CHURCH OF SADDLE RIVER.

But while one offshoot had been established at Ramapo, the church was yet filled to overflowing, and many from a distance could hardly find accommodations for themselves, after a tedious ride. The Consistory of Paramus therefore resolved to build another church six miles north, at Saddle River, to accommodate the upper part of the congregation of Paramus. It was to have no distinct existence of itself, but simply to be considered as a second church to accommodate the widely scattered congregation. The nature of the organization will be seen from the following instrument in the archives of the Consistory.*

"Whereas the Reformed Low Dutch congregation of Paramus has in time been much increased and extended. Therefore the Rev. Benjamin Vander Linden, the present pastor of said congregation, with the Consistory of the same, have thought fit to build a second church, in the upper or northern part of said congregation of Paramus, and to appoint and ordain a consistory in the said new church, under the name of the congregation and consistory of the New North Reformed Low Dutch Church at Saddle River. But with a certain aim and on condition that the Consistories of the two aforesaid congre-

* Paper B, Archives of Consistory.

gations holily bind each other in love, faith and union according to the following articles, terms, and manner.

To wit:

Firstly, That We the undersigned Consistories of both the before mentioned congregations, bind and obligate ourselves and our successors in office, both Elders and Deacons of the aforesaid congregations, that we shall never attempt to separate the two aforesaid congregations (which have originated from one), but always to be united under the strongest bonds of love and peace, whether under the above mentioned minister who now serves both the aforesaid churches, or under one or more who shall hereafter be called by us or our successors in time and conveniency thro' the blessing of God, and who shall be introduced into the aforesaid congregations; so that the one church or congregation shall not, nor may not *tear away* nor *fall away* from the other, *without* the consent of a *majority* of the *whole great Consistory*; to wit, a majority of consent or votes among the Consistory of each of the aforesaid congregations.

Secondly, And it is farther agreed and determined by the subscribers, that both congregations according to the call of their present minister and those who shall succeed, promise and bind each other that each congregation shall fulfill their respective duties, both as to the paying of the salary or salaries (according to their respective subscriptions and promise), and as to the building and rebuilding of house and barn for the pastor, providing firewood and procuring fence on the parsonage land, &c.

Thirdly, And it is further agreed and determined between the Consistories of both the aforesaid combined congregations, that when it shall hereafter happen that only one minister shall serve both churches, (as it is at present), that then the residence of the minister shall be at the Paramus Church, in, by, or near, the house where the Rev. Benjamin Vander Linden now lives.

Fourthly, It is further agreed and concluded by the Consistories of the before mentioned combined congregations, that after the removal, by death or otherwise of the Rev. Ben. Vander Linden as pastor of the aforesaid congregations, and when one or more ministers shall serve in the Gospel in the aforesaid congregations, that then the aforesaid combined congregations shall each have half of said service.

Fifthly, And it is further agreed and concluded by the Consistories of the aforesaid combined congregations, that the oldest Church, (to know?) that of Paramus, shall be accounted and considered in every respect whatever as the Mother Church, by both the aforesaid congregations.

Sixthly, It is farther agreed and concluded between the Consistories of the aforesaid combined congregations, that whenever it shall hereafter happen (which God forbid), that one of the aforesaid combined congregations shall backslide or fall away and separate from

the other (to the transgression and breach of the first mentioned article), *without the consent* as therein expressed, that then the church of the backsliding congregation with two acres of ground on which the church is built shall be forever forfeited to the other faithful church.

Seventhly and lastly, It is agreed and concluded between the Consistories of the aforesaid combined congregations, that the before mentioned articles shall be transcribed in the church books or records of both the aforesaid combined congregations, under the calls of their minister or pastors, in order that, or to the end that their successors after them, shall also be obligated to fulfill the aforesaid articles.

In witness of the before mentioned articles of union or engagements with mutual consent we subscribe the same with our hands this seventh day of January, A. D. 1788."

ELDERS.

ABRAHAM TERHUNE,
ANDRIES ZABRISKIE,
RYNTER WORTENDYKE,
JACOB ZABRISKIE,

DEACONS.

STEPHEN TERHUNE,
JOHANNES TERHUNE,
HENDRICK HOPPER,
ALBERT ZABRISKIE,

ELDERS.

ALBERT TERHUNE,
BAURENT FORSHUR,

DEACONS.

ANDRIES HOPPER,
DAVID ACKERMAN,

Translated from the original Dutch by Wilhelmus Eltinge.

This paper goes to show the closeness of the union. Saddle River Church, moreover, is not reported as a distinct church to Classis until after its separation from Paramus, (1814).

DISMISSION OF KUYPERS AND DEATH OF VANDERLINDE.

Fifteen months after the formation of the Church at Saddle River, Mr. Kuypers, the colleague, received a call from the Collegiate Church of New York, and was dismissed from Paramus on the 15th day of April, 1789.* He continued connected with the Church in New York till 1833, when he died.

The venerable Vanderlinde did not long survive the departure of his youthful colleague. In less than three months after, July 8th,

* Minutes of Classes of Hackensack, p. 58.

1789,* he was called to a better world. He had seen the congregation increase and send out two branches, and a third about to start, and yet retain undiminished vigor at home. Though we have not his records, this fact speaks loudly in his praise. His labors must have been immense. His congregation extended at least twenty miles east and west and fifteen miles north and south. He must literally have worn out in his Master's service. His bones were disinterred in the year 1800, and placed beneath the pulpit of our present church edifice.

EXAMINATION OF BLAUVELT.

At a meeting of the Classis of Hackensack, on the eighth day of November, 1780, at Aquackonock,† the student, Isaac Blauvelt, presented himself for examination for licensure. It would seem that at this early period in the affairs of the Church, it having but just become independent of the Church in Holland, that the General Synod exercised a power which is not now possessed by them, but lodged exclusively in Classis. For at the session of the Classis above alluded to, the record says.

“The Messieurs Deputati Synodi, Dos. Hermannus Meyer and Direk Romeyn, report and make known that the Right Reverend Synod in her last session held at New Paltz, in the month of October, had authorized this Reverend Assembly, (the Classis of Hackensack), to examine Mr. Isaac Blauvelt, S. S. theological student in his preparatory examination, and in the presence of the Messieurs Deputati Synodi.”

These Deputati were appointed examiners on the occasion.

The minutes go on to state, “that Mr. Blauvelt delivered an improvisation on Col. 3: 4, and passed a satisfactory examination in the Hebrew and Greek languages, in Sacred Theology, and his Reverence has given so much satisfaction to the right reverend assembly, as to fully warrant them, after he shall have signed the articles of union, and the acts of the Synod of Dort, to license him to preach

* Baptismal Book, fly leaf.

† Minutes of Classis of Hackensack, p. 30.

the Gospel, and his Reverence the President is commanded to provide his Reverence with a commendatory testimony."

CALL OF BLAUVELT.

The dismissal of Mr. Blauvelt from this Classis that he might take charge of the combined congregations of Hopewell, Fishkill, and New Hackensack is not entered thro' some misadventure on their minutes. He was settled over these three churches from 1783-1789, and on the 12th December, 1790, he was called to the church of Paramus,* one year and nine months after the decease of their last pastor. He officiated also at Saddle River, but Ponds was now no longer connected with Paramus, but that church in connection with Ramapo and Clarkstown, in the year 1789 called Rev. Peter Leydt. In the year 1790, Mr. Blauvelt, tho' yet a young man, we find honored by being chosen the President of Gen. Synod in their session at New York. He is said to have been a popular preacher. It was in the summer of 1791, that the Consistory built the present parsonage house for him, which has now almost reached its three score years and ten.

SUSPENSION OF BLAUVELT.

But his ministry was of short duration. In the summer of 1791 he was arraigned by the Consistory and by them suspended for some misconduct. The particulars are entirely lost with the records of the Church for that period. The matter, however, was carried up to the higher courts, to Classis, to Particular Synod and to General Synod, and was not brought to a final issue in less than six years. We find the following reference to it in the minutes of the Classis of Hackensack, in their session, at Paramus, Nov. 29th, 1791.†

"Mr. Isaac Blauvelt, who has called together the Rev. Classis, requests from the same, that he may be released from the suspension from ministerial offices, executed against him by the Rev. Consistory of Paramus and a neighboring Consistory, some time since. The Rev.

* Baptismal Book, fly leaf.

† Minutes of Classis of Hackensack, p. 85.

Classis having heard the accusation against Rev. Isaac Blauvelt, with the opposing testimony and the defence of Dominie Blauvelt, and having maturely considered the matter in the fear of the Lord, are of opinion, that on account of the great importance of the matter, and the small number of members constituting this meeting, the suspension executed by Rev. Consistory of Paramus must be continued, and the matter of D^r Blauvelt, with what pertains thereto, be referred to the coming meeting of the most Rev. Synod, to be there finally treated. In the meantime the delegates to this Rev. body are directed to see that all the papers relative to this matter be placed upon the table of that most Rev. body."

By the wish of the Classis, thus the matter was brought before the Particular Synod, and thus appears in their minutes in their session of May 9th, 1792.*

"PARTICULAR SYNOD, May 9th, 1792.

The Rev. Classis of Hackensack brought to the table of this Rev. body a certain suspension executed on Dominie Isaac Blauvelt, by the Consistory of Paramus, with the aid of two of the neighboring Consistories, on account of certain infamous conduct alleged against him; and which suspension was continued by the Rev. Classis mentioned, in their classical meeting, held 29th Nov. last, referring the whole subject with its concomitants, to this most Rev. body for their final decision.

The Rev. body having maturely considered this subject, cannot do otherwise than conclude that both the Consistory mentioned and the Rev. Classis have acted in this sad case with light and according to documents and testimony presented them, although Mr. Blauvelt, in the most solemn manner, persists in testifying his innocence, and declares that if he were really guilty of the thing alleged against him, the suspension to which he has now for six months been subject, appears a sufficient punishment for such offence. The Rev. body therefore, Resolved, without investigating the case in its nature and circumstances, That said suspension be removed from Mr. Blauvelt. Yet since the occurrences mentioned will apparently render his ministry at Paramus altogether unprofitable, the Rev. body further Resolve, That the bond of union, between him and that congregation, be actually dissolved, and that he be now fully reinstated in his office, and may labor in any other place in the Rev. Church to which he shall be lawfully called.

Mr. Blauvelt being called in, and inquired of if he had aught to offer in relation to the above, declared that he had not, and submitted wholly to the sentence and disposal of the Rev. body."

* Minutes of Particular Synod.

This action of the Particular Synod must strike every one, whether the person charged were guilty or not, as being irregular. For they acquitted him without an investigation. The matter was therefore again brought on the floor at the meeting of Classis of Hackensack, May 22d, 1792. The following is the action :*

"The proceedings of the previous meetings, both ordinary and extraordinary, were read, as well as those of the most Rev. Synod, both in their last ordinary and extraordinary session. From the last mentioned it appears that that most Rev. body have removed the suspension from D^r Isaac Blauvelt, executed upon him by reason of infamous conduct, and have restored him fully to his office, without confession on the part of Mr. Blauvelt, or the investigation of the matter in its nature and circumstances. The Rev. Classis judge that such mode of procedure is wholly unheard of, irregular and dishonorable to our Reformed Church, and hence desire that this matter may be resumed in the most Rev. Synod, in its next meeting, and Mr. Blauvelt not be acquitted, except upon the finding of his innocence, or the making of an humble confession."

Thus the matter was again placed before Particular Synod. The Classis of Kingston also requested a reconsideration of the matter. Their minute is not easily accessible at present, and therefore we do not insert it. The action of Particular Synod follows :

PARTICULAR SYNOD, OCT. 22, 1792.†

"The Rev. Classis of Hackensack and Kingston suggested certain difficulties resting on their minds touching the sentence of the Rev. Synod of May last, in the case of D^r Isaac Blauvelt, to the effect that the same has caused much dissatisfaction on the part of many brethren both ministers and elders; whereupon it seemed proper for the Rev. body to appoint a committee to consider what should be done upon this subject, and report at the earliest possible period. Dr. William Linn, Rev. Andrew Gray and Dr. John Bassett, with John Woerkman and Jacob Sharp, Elders, were appointed this committee."

The Committee presented the following report :

* Minutes of Classis of Hackensack, p. 67.

† Minutes of Particular Synod.

"The Rev. body perceived from the minutes of the Rev. Classis of Hackensack, and a proposal of the Rev. Classis of Kingston into other communications, that their decision in their last session respecting the case of Mr. Isaac Blauvelt, referred to them by the Rev. Classis of Hackensack, has given much dissatisfaction to both minister and people in general, and taking the subject into careful consideration, they judge that agreeably to order and rule, it can receive no second investigation by the same body; and upon their own motion, that now relief can be afforded only in one or other of the following ways:

1. That Mr. Blauvelt appear in presence before this body and request a new investigation.
2. That the dissatisfied members present the matter by appeal to the General Synod, when the same is constituted.

The Rev. body also give expression to their sincere regret that any dissatisfaction should obtain, and hope the people under their care will always believe that their ecclesiastical judicatories deal conscientiously in their ecclesiastical decisions, agreeably to the word of God and the established rules and customs of the Church, and likewise always aim for those things which make for peace and edification."

Resolved, That the Clerk send Mr. Blauvelt a copy of this minute.

THE APPEAL.

"Since a verdict was pronounced by the Rev. Synod of the Dutch Reformed Church in North America, in their session of May last, 1792, respecting the case of Mr. Isaac Blauvelt, which has given great dissatisfaction to many, both ministers and others, and since propositions against the forementioned decision have been placed upon the table by the Rev. Classes of Hackensack and Kingston, and said Rev. bodies have specified two modes of procedure, either that Mr. Blauvelt take the liberty to request a new decision, by the same body, or if he refuse, that then, and in such case, the aggrieved members avail themselves of the way of appeal to General Synod; and since Mr. Blauvelt, by communication to the Rev. body, declines requesting a new decision upon his case, therefore the aggrieved members have agreed and determined to lay the following appeal before the Rev. body, and assign the following reasons:

1. That Mr. Blauvelt, by aforementioned verdict, has been restored to the sacred ministry, without being at all acquitted of the charge brought against him, or making a confession.
2. That the investigation of his case was not conducted in a proper or regular manner.
3. The appellants are of opinion that on the supposition of Mr. Blauvelt's innocence, the sentence pronounced against him is in the highest degree injurious, and ought to be annulled.

SOLOMON FROELIGH.
ANDREW GRAY."

The foregoing appeal was sustained by Synod.

Thus the matter was brought before the General Synod, the highest judicatory of the Church. This satisfied the appellants, and was the only course which could be taken, and which was demanded by all the circumstances. The Classis thus alludes to it in their session of May 29th, 1793.*

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"The assembly rests in what the Right Rev. Synod has done, in their last session, concerning the affair of Mr. Isaac Blauvelt, in expectation that the taken appeal will be prosecuted in earnest, and that all things for the present remain in *statu quo* till the result of said appeal shall appear."

GENERAL SYNOD, JUNE 3D, 1794.†

"The Synod having maturely considered the appeal from the decision of the Particular Synod, in the case of Rev. Isaac Blauvelt, in their session of May, 1792, and attended to the reasons offered by the appellants, Resolve, That although the Particular Synod appear to have been influenced in their deliberations on the subject, by an apprehension of evil consequences which might result from a different procedure, yet as Mr. B. is thereby restored to his ministerial office and full standing in the Church, without investigation of the charge alleged against him, or a confession of the crime, contrary to the established rules and customs and usages of the Reformed Dutch Church, the said decision of the Particular Synod be, and the same is hereby reversed, annulled and made void."

This placed Mr. Blauvelt again under the suspension of the Consistory.

Two years after this, at a meeting of the Classis on August 24, 1796, we find the case still pending.‡

"In obedience to the order of Synod, a committee was appointed under this Lemma, consisting of Mr. Jacobus Van Orden and William Sickles, Esq., Elders, to procure witnesses in the case of Dominic Isaac Blauvelt. They requested to appear in Synod on the first Tuesday of October next, Mary Reed, wife of Daniel Haring, Aaltje Symonds and Polly Johnson."

* Minutes of Classis of Hackensack, p. 99.

† Minutes of General Synod.

‡ Minutes of Classis of Hackensack, p. 131.

The following is found in the Minutes of Classis, at a session held May 2d, 1797 :*

"In obedience to the command of the High Rev. Particular Synod, in the affair of Isaac Blauvelt, this Rev. Classis commands their Deputati to Synod to lay on the table certain testimonies of Mary Reed, Aaltje Symonds and Anne Terhune, before Ab. Westervelt and Walter Smith (judges†) of this High Rev. Assembly and to assure the same, that said written testimonies essentially and almost verbatim contain what said women, before this Rev. Classis, in their session of Nov. 9th, 1791, have personally testified. Which was the only reason why the same were not inserted in the Minutes of Classis."‡

Mr. Blauvelt moved to New Rochelle, living upon a farm as a consistent Christian. In the year 1824 he requested Synod to restore him to Christian privileges. His communication contained various statements, and was referred to a committee consisting of Dr. Cannon, Rev. Peter Studdiford and Mr. J. R. Bleeker. The committee reported, and their report was adopted and is as follows :‡

"Your committee appointed on a reference, made by the Classis of New York, of an application of Mr. Isaac Blauvelt to be restored to the enjoyment of Christian privileges beg leave to report,

That many years have elapsed since Mr. Blauvelt was suspended from the communion of our Church, and deposed from the ministry of the Gospel; that so far as facts can now be collected in relation to this case of discipline, the testimony received at that time against Mr. Blauvelt was not such as to afford full satisfaction to many respectable and aged members of Synod, and that in consideration of all the circumstances of the case, as well as of the acknowledgment made by Mr. Blauvelt, in his petition laid before Synod, and especially of the uniform report of his regular Christian walk during the long period of his suspension, there appears to your committee no cause why his petition should not be granted. The following resolution, therefore, is recommended to Synod for adoption :

* Minutes of Classis of Hackensack, p. 136.

† These documents are probably in the trunk containing the papers filed by Classis.

‡ Minutes of Gen. Synod.

Resolved, That Isaac Blauvelt be, and hereby is restored to the enjoyment of the full communion of the Church.

JAMES S. CANNON, }
R. STUDDIFORD, } *Committee."*
J. R. BLEECKER, }

From the time of Blauvelt's suspension, in the summer of 1792 till May, 1793, they were again without a pastor.

EXAMINATION AND CALL OF W. P. KUYPERS.

At a meeting of the Classis of Hackensack, on the 3d of January, 1793,* "Rev. William Provost Kuypers was present," (son of Rev. Warmoldus Kuypers, who had been settled over the Churches of Hackensack and Schraalenbergh since 1771), "who presented a call made upon him by the Church of Paramus, with the annexed desire for its approbation, and a request to be admitted to a preparatory examination. The Reverend Classis having examined and found the call in proper form, has consented to the request. Whereupon his Reverence having delivered a sermon on a given proof text, etc., etc., the Classis has no hesitation to enroll him among the number of pastors of our Church, and the time of his ordination is fixed for the second Sunday in February next, and the following ordainers are appointed: Rev. Warmoldus Kuypers, Rev. Henricus Schoonmaker, Rev. Nicholas Lansing, and Rev. Solomon Froeligh; the ordaining sermon to be preached by the latter."

SUSPENSION OF KUYPERS.

We have not an item of record respecting his ministry, until we find him brought before Classis in April 12th, 1796,† for using abusive language towards Dr. Froeligh. For this he was suspended from his office. Dr. Froeligh requested him in Classis to confess that he had falsely accused him. This Kuypers declares he was unable conscientiously to do. On the 24th August, 1796, Mr. Kuypers presented a written confession (see Minutes, p. 128) that he had spoken improperly to Classis, but refused to go farther. Classis, therefore, continued his suspension, and he appealed to Synod. Synod, also, sustained the sentence. Mr. Kuypers now forsook his Church and

* Minutes of Classis of Hackensack, p. 91. † Minutes of Classis of Hackensack, p. 119

accepted of an office in the Episcopal Church. On account of this act of insubordination, he was deposed from the ministry, on May 3d, 1797.

One year from this last date, Mr. K. appeared in Classis and made confession of his faults.*

"Right Reverend Sirs, and all Members of this Reverend Classis :

As the poet in the sixth verse of the fifty-first Psalm joins together a simple but at the same time sincere confession of sin, with acknowledgments of the justice of the Lord's judgments, so the undersigned desires as a penitent to prostrate himself in his guilt before the Lord, and before this Reverend Assembly.

Expect, Right Reverend Sirs, in the situation in which I find myself at present, not many words. But believe that, howsoever few and simple they may be, they proceed from a feeling heart; a heart that is pressed down by the heaviness of guilt, occasioned by my known and daring misconduct; a heart that goes in black before the face of God and men, and which humbly beseeches for forgiveness; a heart which justifies God and your Reverences, in the sentence of deposition pronounced against him on the 3d of May, 1797. Oh! dear sir, consider your deeply fallen brother with mercies; bear him as such a one often before the Lord, that he may find grace with God and with men, to the end that his bitter sorrowing soul again might be quickened and restored; who wishes to be somewhat serviceable in the Church of God, and to preach as a messenger of Christ, the Gospel, and to administer the holy seals of the covenant, of which holy privilege I have now been a long time deprived, but rightly and justly, and will henceforth, in life and walk, ever endeavor to show a heartfelt repugnance to all abominations, and who covets truth, holiness and godliness. And further, may the Lord long continue your Reverences as bright and shining lights in his Church, and promote, by your instrumentality, the welfare of the souls entrusted to you.

I am, with great respect, your Reverences' sighing servant,

WILLIAM P. KUYPERS."

"As also from his satisfactory answers on the following questions, which the Reverend Classis proposed to his Reverence in the English language.

'It has been reported that you have studied for some time in the Episcopal Church. What is the reason you have left them and applied to this Classis to be restored to your ministerial functions?

2. 'As in all confessions, it is necessary to have a practicable knowledge of sin, can you answer before the Omniscient God, and

* Minutes of Classis of Hackensack, p. 143.

before this Classis, that you have an experimental knowledge of your sins? and how long is it since you came under these convictions as stated in your confession, and how have they operated since?

3. 'What satisfaction can you give for the abuse you have given to the Classis of Hackensack in general, and in particular to Professor Froeligh?

4. 'Do you consider yourself at present in any connection with the congregation of Paramus?'

The Reverend Classis having heard the aforesaid confession, experience inward gladness in hearing the essential marks of a heartfelt humility in the fallen brother, and has no hesitation to restore again his Reverence to the office of Pastor, and hereby declare, unanimously, that said William P. Kuypers is restored completely in all that pertains to the office of pastor and minister of the holy Gospel. And yet, lest his ministry in the Church of Paramus might be attended with some dangerous consequence, therefore, the Reverend Classis concludes further that the Church relation between his Reverence and that Church is hereby dissolved, and that his Reverence in the same shall perform no service, unless it happen that he be requested thereto by the whole Consistory. But he may labor anywhere else for the edification of Christ, when lawfully called."

We afterwards find him laboring at Boonton, which place he left in the year 1805, when he joined the Presbyterian Church, and labored in different spheres of usefulness till 1851, when he died.

PURCHASE OF LAND.

A point of land at the junction of the two roads, just north of the church, containing half an acre, and in the very midst of the plot given by Mrs. Vallean, had come by some means into the possession of one Robert Law. How he came into possession of it is not known, but it seems to have been disposed of by him to Peter and Ab. Hopper,* (or, possibly, these men were his administrators), before the year 1793, for on the 24th June, 1793, the Hoppers above alluded to, leased this land to John A. Van Buskirk, for fourteen years, for the

* It has been suggested that these men were in the Consistory, but the language of the lease forbids such supposition; also, that Robert Law had previously leased this land for a long period, but this view also is forbidden by the language of the documents.

sum of £50. This lease, thus granted, seems to have given some trepidation to the Consistory, as in the following year, 1794, forty-four years after the giving of Mrs. Vallean's deed, they for the first had it recorded, and not without some trouble and expense to obtain the testimony of one of the original witnesses of the deed, the grantor being dead. The lease, however, was transferred on May 8th, 1797, to John Van Allen for the sum of £120, and on the same day transferred from him to Dr. Ab. Fleischman for £122. The latter party held it for three years, when he transferred it to Peter Swin for £120. The Consistory now made an effort to obtain possession of it, as appears by the following minute on the records of Consistory, dated Feb. 5th, 1801 :

“Ordered that Ab. Westervelt, Albert Zabriskie, and David G. Ackerman, be a committee to purchase the right and title of the lot and premises of Peter Swin, near the Paramus Church, for the use of the congregation; and that the purchase money be paid out of the fund of Paramus Church . . .”

They do not, however, appear at once to have been successful, for we find by the lease, that it was again transferred, by Peter Swin, in April, 1801, to Albert J. Ackerman, for the sum of £110, and he immediately leased it to a sub-tenant, Lawrence C. Ackerman, for three years. Three months after the appointment of the above committee, and just as they had begun to effect arrangements for its purchase, the terms of office of two of them expired. Mr. Westervelt, however, continued his endeavors, and on the 1st of May, 1802, succeeded in purchasing it from Albert J. Ackerman for \$250. On the 10th of February, 1803, Mr. Westervelt, “for a valuable consideration,” transferred it to his successor in office, Christian A. Zabriskie and others, the trustees. From the Corporation Book, we learn that this property cost the Consistory £110.* The lease to Lawrence C. Ackerman was continued by the Consistory, from 1804, for three years.

* Corp. Book of Consistory, p. 2.

We have no deed for it, but simply the transfer of the lease; it has, however, ever since that time been in our possession. The Consistory had lost possession by some means, and were therefore now obliged to repurchase it.

CALL OF GOETSCHIOUS.

On the 5th of September, 1797, at a meeting of the Classis of Hackensack,

"A call was laid on the table, made out by the Consistory of the Church of Paramus, on the Rev. Stephen Goetschius,* of the Church of Marbletown, in the State of New York, with request for their approbation. This call being examined, it was found that three elders and one deacon had not signed it, and the signatures of all the Consistory are demanded according to the 35th Article of the Articles of Declaration. So the Assembly concludes that said call being informal, shall be considered as correct by this Classis, and approved, when it shall conform to said articles."

It would seem that it must have been the Saddle River portion of the congregation which desired Mr. Goetschius, as when they became a distinct Church from Paramus, he became their first pastor, in the year 1814, being settled over a portion of the same congregation to which he now had been called.

EXAMINATION AND CALL OF ELTINGE.

At a meeting of the Classis of Hackensack,† at Hackensack, on May 7th, 1799,‡ a call was presented by the Consistory of Paramus upon the Reverend Wilhelmus Eltinge, and was found in form.

"The Rev. Mr. Eltinge appeared and declared his intention of accepting the above said call in the fear of the Lord, and requested to be admitted for examination before the Rev. Classis. No deputatus, however, was present, and Classis therefore could not proceed, but adjourned to meet at the house of the Deputatus, G. G. Brinkerhoff, at Kakiat, on the fourth Tuesday, 28th of May inst.

* Minutes of Classis of Hackensack, p. 137.

† In the following year the Classis of Hackensack became extinct by the formation from it of the Classis of Bergen and Paramus.

‡ Minutes of Classis of Hackensack, pp. 149, 153.

At which time and place, the Classis assembled, and Mr. Eltinge delivered an improvisation on Eph. 2: 8, 'For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God;' was closely examined in the holy languages as well as in theology, and has in all given such satisfaction that the Reverend Classis, with all freedom, received him among the number of ministers of our Church. The secretary, also, is commanded to give said Mr. Eltinge a commendatory certificate, after his Reverence shall have signed the form. The time of his ordination is fixed as the 30th of June next, and D^{rs}. Peter De Witt, Peter Stryker, Stephen Ostrander, and Solomon Froeligh, are appointed to ordain him, and D^r. De Witt or Ostrander to preach the ordaining sermon."

Mr. Eltinge was born in or near the village of Kingston, in the month of April, 1778, in the midst of the troublous times which then afflicted our country. He was obliged to begin his ministry without any records of the Consistory, or even a list of families or members belonging to his Church.

The books and records of the Church had by some means been lost after D^r. Vanderlinde's death. That there were such books is certain, they having been referred to, in the Articles of Union with Saddle River Church, in the year 1788, which articles had been drawn up by Vanderlinde or under his inspection, and it is specified in one of them, that these articles should be inserted in the records of the Church. If these pages should ever meet the eye of any one who has these books, they will confer a great favor on the Church of Paramus by restoring them. They may be among the descendants of either Vanderlinde, Blauvelt or Kuypers, or among the descendants of some of the members of Consistory who served about that period.

Mr. Eltinge's first work was to search out his flock, which was wandering as sheep without a shepherd. He had not even a list of Church members. He at length gathered together one hundred and seventy one.* But religion was at a very low ebb, caused by the unfortunate affairs which had distracted the congregation for the previous ten years. The old church was also, though but sixty-five years

* Minutes of Consistory, Lib. A, p. 1.

old, in a very dilapidated condition. Shortly after, this church was taken down, and the present edifice erected. A meeting to consider this subject was held on the 12th of August, 1799, and the following resolutions passed :*

1. *Resolved*, That the minority shall be ruled by the majority.
2. That three of the old walls remain standing.
3. That the side walls be lengthened thirty feet.
4. That 14s. be allowed for every old seat.
5. That a committee of eight persons be appointed to draw a plan for the internal part of the building, and that this committee consist of the four present church masters, and Peter Hopper, Abm. Quackenbush, David P. Herring and John Banta.
6. That three managers be appointed to carry the aforementioned plan into execution; and that one shall attend each day in rotation, or otherwise; further, that each of these managers be allowed 6s. daily wages, and that these managers shall be Christian Zabriskie, John Berdan and Casparus Bogert.
7. That the pews be sold at public vendue, and that the three managers be those before mentioned.
8. That the minister's salary be laid on the pews, according to the valuation of said pews.
9. That there be allowed for stones 3s. 6d. per load.
10. That for the timber be allowed 7s. per hundred feet.

In a second meeting of the congregation of Paramus, in the Old Church, on the 16th of April, 1800, the following resolutions were passed :†

1. *Resolved*, That we reconsider resolution second of the first meeting.
2. That all the old walls be entirely taken down, and new ones erected.
3. That a new church be built, its extent to be sixty-five feet in length and fifty in breadth; that it be fronted toward the East, and be placed South of the Old Church.
4. That the power before vested in the committee of eight be now vested in the three managers.
5. That the managers be appointed to provide the workmen, according to their own discretion.

* Pew Book, p. 1.

† Pew Book, p. 2.

Resolutions passed at the third meeting of the congregation of Paramus, held in the new church, on the 22d of December, 1800.*

1. *Resolved*, That resolution 8, of the first meeting, held August 12th, 1799, be reconsidered.

2. That the minister's salary shall not be laid on the pews according to their valuation.

The following are the rules and regulations for the government of the new church.†

The building of the church, according to the rules and regulations of the managers and the power given them, have agreed upon the following articles for church vendue.

ARTICLES OF THE NEW CHURCH.

ART. 1. The first pew on each side of the pulpit shall be free for seats for the elders and deacons.

2. That one free pew shall be left for the preacher's wife and family.

3. That the benches on the gallery, along the wall, shall be free.

4. That the other 127 pews shall be sold in public vendue to the highest bidder, and shall be set up according to the appraisment of the managers.

5. That the pews thus sold shall be free property to the buyer, and his heirs forever. But whenever a pew is transferred, the purchaser shall be held responsible to pay 4s. for transferring the same, to be paid to the church master for church repairs.

6. That no other than Protestant Reformed preachers shall be called or allowed to preach in said church.

7. That the surplus money shall be used, to purchase a new bell, for fencing around the church, and other necessary repairs.

8. Whereas, it has been customary heretofore to put up advertisements on the church door, it is hereby resolved that in future, no advertisements shall be put on the door of this church.

9. That each purchaser of a pew, or share of a pew in this church, or contributor to the same, be counted as one of the builders of this church.

10. That each builder of this church shall have a vote towards the altering or repairs of said church.

The following were conditions of vendue for the sale of pews, at Paramus Church, A.D. 1800.‡

* Pew Book, p. 8.

† Pew Book, p. 8.

‡ Pew Book, p. 6.

ART. 1. That the pews shall be set up according to the appraisal of the managers.

2. That every pew shall be struck off at two minutes.

3. That no bid of less than 4s. shall be taken.

4. That the money shall be paid in three equal payments, viz: the first installment on the 2nd of January, 1801; the second installment on the 1st April, 1801; and the third on the 2nd January, 1802; and whenever the second installment is made, notes shall be given for the last payment to the managers.

5. That the managers shall have the right to demand security from any purchaser whenever they deem it necessary.

It appears that all the pews were immediately sold but one, No. 91.

PROPERTY AND FUNDS.

After the accounts were all settled, at a meeting of the corporation on Sept. 12th, 1803, it was found that they had a surplus over and above all liabilities, in bonds, notes, and cash, of £511, 16s. 8d., and a pew valued at £22, making in all £533, 16s. 8d.*

There was also found in possession of the corporation the following property:

1st. A lease for the second house on the parsonage to Lawrence C. Ackerman; the property let cost £110.

2nd. The whole of the new barn on the parsonage, cost £143, 0s. 3d.

3rd. A deed for one half of the parsonage house, land, and of the hovel.

4th. The new Paramus Church.

5th. Outstanding debts for pews, £31, 13s. 1d.

6th. A note of poor money, of William Lezier, £18.

On the first Monday in November, 1804, the property of the corporation amounted to £590, 13s. 1d.; in 1805, to £620, 13s.; in 1807, to £662, 11s. 10d.; and in 1811 to £681, 4s. 8d., which was the highest amount ever reached. We will have occasion to allude to this fund again at the period of the separation of Saddle River Church.

It may be well here to remark, that the Consistory saw the necessity, immediately after the sale of the pews, of incorporation, as they

* Corp. Book of Consist., p. 1.

were now the holders of considerable money and real estate. The great wonder is that this was never done before. The following are the preliminary articles.*

PARAMUS, *Nov. 15th*, 1802.

We, the undersigned Consistory, assembled in the fear of the Lord, praying for and heartily wishing the union, peace and welfare of the congregation of Paramus, entrusted to our care, supplicating the Lord that grace and peace from God the Father and our Lord Jesus Christ, through the Holy Spirit, be communicated to this congregation. Amen.

In order to obtain the aforesaid laudable end, We, the undersigned Consistory, bind ourselves and our successors, as a Consistory, by or under the following articles, and also both parts of the congregation under our care.

ART. 1. In order to secure the temporalities and peace of the congregation, it is necessary that we should bring the churches, and the parsonage with its appurtenances under the law or charter.

ART. 2. That in case they be brought under law or charter, that they shall be or become two bodies politic.

ART. 3. That the parsonage house and land, belongs and shall belong equally to both parts of the congregation, that is Saddle River part and Paramus part, as also the old barn or hovel.

ART. 4. That the new church and fund raised through the sale of the new church at Paramus, belong and shall belong to the builders of that church; that none of the principal of that fund shall be used without the consent of a majority of the builders, and those shall be accounted builders, whom the church articles consider such. See Church Arts. 9 and 10, p. 44.

ART. 5. That the new barn on the parsonage shall belong to the Paramus part of the congregation, and to so many persons of the Saddle River part as are builders of the new Paramus Church, until the Saddle River part shall refund the one half of the first cost of the new barn to the builders of the new Paramus Church, because the new barn was built out of the fund of the builders of the new church; but as soon as the one half is thus paid, then the new barn shall equally belong to the Paramus part and the Saddle River part of this congregation.

ART. 6. That the second house on the parsonage, purchased from Peter Swindt, with money out of the fund, shall belong to the builders of the new church, and its rent shall yearly be paid into the fund until the builders of the new church shall have received their first advanced principal with its interest, either through the the rent of said house, or through the Saddle River's part of the congregation

refunding the one half of its first cost, principal with its interest, then shall that house and its rent belong equally to both parts of this congregation; that is, to the Paramus part and the Saddle River part.

ART. 7. That the Saddle River Church shall belong to the builders of the same.

ART. 8. That upon these conditions we consent to bring our churches, parsonage, and their appurtenances, under law or charter.

To the same, we, the undersigned Consistory, agree.

WILHELMUS ELTINGE, V. D. M., *Pres.*

ELDERS.

Lower Part.

DANIEL WESTERVELT,
JOHN ZABRISKIE,
GARRET HOPPER,

Upper Part.

ABM. HARING,
PETER G. HARING,
HENRY TERHUNE,

DEACONS.

Lower Part.

JOHN J. HOPPER,
JACOB DEMAREST,
GARRET ZABRISKIE.

Upper Part.

PETER C. SMITH,
JOHN G. HOPPER,
LEWIS L. CONKLIN.

Faithfully translated.

W. ELTINGE.

Resolved, by the Consistory, according to the above articles, That this Consistory form themselves into two Lodges politic, and that the two following certificates be forwarded to the County Clerk for that purpose.

CERTIFICATE OF INCORPORATION.

To^{*} promote the peace and prosperity of the congregation of Paramus, we, the subscribers, Minister, Elders and Deacons, the Consistory of the lower part of the congregation of Paramus, do hereby certify that we take upon ourselves the following name, viz: The Consistory of the Congregation of Paramus, in order to become a body politic and corporate in law, and Trustees of the lower part of the congregation of Paramus, and its temporalities, after the following manner, viz:

TRUSTEES.

- 1st. Of the poor money belonging to the congregation.
- 2nd. Of the one half of the parsonage house, land, and of the old barn or hovel.
- 3rd. Of the new Paramus Church, and of the whole of the fund,

^{*} Paper D. Archives of Consistory.

raised by selling of the aforesaid church, as also of the interest of the aforesaid fund. Here, however, it must be observed, that the Trustees are not allowed to use any of the 1,375 dollars, the capital of that fund, unless by a consent of a majority of the builders of that church, and those are to be accounted builders, whom the articles of that church call such.

4th. Of the whole of the new barn, as also of the second house on the parsonage, purchased from Peter Swindt; with these views, upon these conditions, and under these restrictions, we, the subscribing Minister, Elders and Deacons, the Consistory of the lower part of the congregation of Paramus assume this name, THE CONSISTORY OF THE CONGREGATION OF PARAMUS, and hereunto affix our hands and seals

WILHELMUS ELTINGE, V. D. M.

ELDERS.

CHRISTIAN A. ZABRISKIE,
DANIEL WESTERVELT,
JOHN ZABRISKIE,
GARRET HOPPER.

DEACONS.

JOHN J. HOPPER,
GARRET ZABRISKIE,
JACOB DEMAREST.

Recorded the 16th Nov., 1802.
Liber P. of Deeds, pp. 260, 261.

N. WADE, *Clerk*.

The certificate of the Saddle River Consistory* reads the same, except with the alteration of the names, and some of the items. Arts. 1st and 2d, the same as the above; Art. 3d, of the Saddle River Church and church land.

Signed, WILHELMUS ELTINGE, V. D. M., *Pres.*

ELDERS.

ABM. HARING,
PETER G. HARING,
HENRY TERHUNE,
NICAUSIN HOPPER,

DEACONS.

PETER C. SMITH,
JOHN PERRY,
JOHN G. HOPPER,
LEWIS L. CONCKLIN.

THE GREAT REVIVAL.

The spirit for doing all this, and building, and contributing so largely for the prosperity of Zion, was occasioned by the deep tone of piety which had begun to prevail. Here the secret appears. Zion had arisen from the dust, and girded herself, and the Lord was pouring down his bounties, so that there was not room enough to receive them.

* Paper P. Archives of Consistory.

Although Mr. Eltinge was not installed till June 30th, 1799, yet he began his labors, as is frequently the case, two months earlier. From the beginning, his preaching seems to have had a great effect. Many were alarmed and awakened. In the midst of the revival, in the month of April or May, 1800, they destroyed the old building. They had before determined to enlarge it only, and leave three of the old walls standing. But now, in the midst of the blessings which they were receiving, their hearts were enlarged, and they resolved wisely not to build a house too strait, when God was giving such signs of his own desire to dwell in it. It might have been also thought by many, a hazardous undertaking to leave themselves without a building, when some signs of a spiritual harvest began to appear. But not so thought they. They knew God's power was not limited, and if he had determined to bless a people, and the people were striving for a blessing, He would not withhold it, while they were building a house to his name. And they were not disappointed. During the period that they were without a building, they worshipped and received a mighty blessing in a large barn, over the river, nearly opposite the church. It was in a manger where the Savior was born, and it was in a barn where this congregation received the most plentiful shower of grace which has ever been poured out in this region.

Before this remarkable revival, though religion was very low, yet there were some who were pillars and stays in the sanctuary, and whose praises have been handed down by word of mouth for several generations. But the great majority of the community were living far from God.

A better idea of the state of affairs at this time cannot be given than in the language of Mr. Eltinge himself, in a letter to the *New York Missionary Magazine*, dated Aug. 31st, 1801.*

*New York Missionary Magazine, Vol. 2, p. 75.

LETTER FROM MR. ELTINGE.

Sir: God undoubtedly intended that the variety of his operations should be observed and owned in the world of grace, as well as in that of nature. "Come," says David, "and hear, all ye that fear God, and I will declare what He has done for my soul." Ps. 56: 16. He proclaimed it not with his voice and harp alone, but with his immortal pen; and many other excellent persons concurred with him, the invaluable treasure of whose experiences, in as great a variety of circumstances as we can well imagine, is transmitted to us in the book of Psalms. Can any just reason then be assigned, why they who live under a nobler dispensation, and a more abundant communication of the Spirit, should be entirely silent on this subject? Impressed with these considerations, agreeably to your request, I give you, by these, an account of the glorious work of the Lord, in the congregation under my pastoral care, which revival has been of two years' continuance and upwards. When I settled among these people in the morning of my life and ministry, May 5th, 1799, vital religion was at a very low ebb here; most of the professors were formal, lulled asleep in a dependence upon some moral duties, or guilty of some crying sins; the youth were habituated to almost every kind of vice, particularly they indulged themselves in swearing, running of horses, shooting matches, dancing, profaning of Sabbaths, etc., without restraint; and the souls of the blacks were totally neglected; the poor heathen, of course, sunk into the grossest ignorance and most horrid enormities, even under the glorious light of the Gospel. Deplorable! Have we not reason to fear that "their blood will be required at our hands?" There was, however, some considerable diligence observed in the external use of the public means of grace; our churches were crowded with hearers every Sabbath; whether out of curiosity, novelty, custom, or whatever cause, it encouraged the preacher in his discharge of ministerial duties, and the Lord blessed it to their souls; the serious attention of the audiences increased from time to time; some were deeply affected, and we heard of a few who began earnestly to inquire the way Zionward. On the 30th of June I was ordained, and in the afternoon preached from Ezek. 33: 7-9. This discourse excited a general alarm, though reprobated by the carnally secure; yet, I humbly trust, owned and blessed by the Lord. The revival now began gradually to spread; every sermon was blessed to some, and particularly those from John 3: 7, Eccl. 11: 9, and 2 Cor. 5: 17, though delivered in weakness were "strong in the Lord." Animated by these truths, and strengthened in the "inner man," we erected prayer meetings, and established a separate catechise for the black people in particular; both which institutions were, and still are violently opposed by many, but the Lord notwithstanding has, and still does crown them with abundant success. As family worship was almost totally neglected, previously to family visitation and adminis-

tration of the Lord's Supper, I preached on Sept. 1st on Jer. 10: 25, which service tended much to the reviving of that important though much neglected duty. On Sept. 19th, we had a preparation sermon, when *ten* persons, in the midst of all the persecutions, had the resolution to come forward and desire admission, who, after having been strictly examined on doctrinal and experimental religion, and after evidencing by their conduct their having experienced a saving change, were admitted as members into full communion. Sept. 22d the Lord's Supper was administered; on account of the strictness of the preparatory sermon, the previous exhortations, and the mode of admission, few, in comparison with the whole number of members, approached; conscientious scruples about their previous state prevented them. Through the months of October and November, the work of the Lord was spreading rapidly. It now became a praying congregation; scarcely a sermon, a prayer meeting, or a catechise was attended, but some "were pricked to the heart," and others were comforted. . . . Nov. 14th, *seventeen* new members were added to the Church. On the ensuing Sabbath I preached from Matt. 9: 2. This was a great day to our souls; its exercises were not only blessed to the communicants, but greatly to the spectators. The revival continued to increase through December 1799, and January 1800. New cases of conviction were daily heard of, and sinners every where crying out, "what they should do to be saved." . . . On January 23d *twenty-eight* new members were received; on the 26th of the same month it proved a glorious sacramental occasion. The outpouring of the Spirit continued to extend itself through the months of February and March, in defiance of all the opposition of earth and hell. . . . On April 3d, thirty-seven persons enlisted under the banners of the Lord Jesus. . . . On July 17th *twenty-seven* new members were added to the Church, and the sacrament, on the following Sabbath, tended much to quicken our dying graces. On Oct. 2d, we received an addition to our Church of thirty-four souls; this was truly a joyful day; no sooner had we entered "the tabernacle of the Lord of Hosts," but it proved "amiable" to our souls; the power of the Spirit was great, both in speaker and hearer. I preached from Acts 3: 19. "Repent ye, therefore, and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;" a solemn silence pervaded the audience; they were all attention, hearing as for the salvation of their immortal souls, and mostly bathed in tears; nor was the Lord's presence less glorious on the ensuing Sabbath. . . . the Lord I trust was with us; many of the communicants enjoyed that near, dear and intimate communion with the Spirit, which cannot be described; experienced as it were the foretastes of heaven, even here upon earth; most were duly affected, and even the spectators in general were deeply impressed by a holy awe; many melted to tears, and a few so struck as to weep audibly. . . . On April 2d *twenty-one* new members were admitted into the Church . . .

and on June 18th *eight* new members . . . and on August 27th *nine* more were admitted . . . Thus from Sept. 1st, 1799, to August 30th, 1801, a period of two years, *two hundred and seventeen* new members have been added to the Church of Christ in this place, the generality of whom (now) give evidences of having experienced a real change; besides these, upwards of fifty in full communion, have, during this period, experienced serious exercises of mind, and according to their fruits, undergone a hopeful conversion. When we reflect on the greatness of the work, the weakness of the means, and the unworthiness of the instruments, we must be humbled in "dust and ashes," and cry out, "Not unto us, O Lord, not unto us, but unto thy name be all the glory." The outpouring of the Spirit seems generally to have been confined to neighborhoods at a time; when the sacred flame reached a family it caught from heart to heart, and family to family, until it pervaded the whole neighborhood. . . . The Lord has selected several of the most daring sinners, and made them monuments of his sovereign grace. . . . In this revival, the convictions of those who have been the subjects of it, with a few exceptions, have been pungent and regular; their conversions calm, solid and rational; their hope heavenly, and their walk and conversation "worthy of that vocation wherewith they are called." . . . The doctrine which has been generally owned as "the power and wisdom of God," unto the conviction, conversion, and salvation of souls, is that of regeneration in its several branches; this has been most violently opposed and most shamefully ridiculed, and yet this has proved most abundantly successful in the hand of the Spirit, to the awakening and melting of the most hardened sinners, and to the edifying of the people of God. This awakening has produced a great alteration amongst us. The prayer meetings, lectures, particular prayer meetings and family worship, are generally attended to. . . . There is also a surprising reformation in the external conduct, not only of the professors and of the youth, but of the congregation in general. . . . May the Lord continue his good work here and in other places, and perfect it to the coming of our Lord Jesus Christ, is the prayer of

WILHELMUS ELTINGE."

This revival continued in a measure for several years. Up to April, 1805, 104 additional to the 217 above mentioned, became connected with the Church, making in all, in the first five years of Mr. Eltinge's ministry, 314 upon confession.

But there is always something to mar each pleasant prospect, and so it was here. While every thing was prospering, and God's blessings descending, some ill affected persons proposed calling another

minister. They called upon Mr. Eltinge and stated their object. Mr Eltinge informed the Consistory, and they gave the following answer :

" 1st. Our unanimous opinion is, that the persons or individuals requesting, have already more service than they attend to.

2d. We are unanimously opposed to calling a second minister, in such an unconstitutional and renting manner, as the requesters are now engaged in, and forbid their renting meetings and unlawful subscriptions.

3d. That if the majority of the congregation manifest by their deeds that they wish more services, we are willing in a lawful, constitutional and peaceable manner, to call another, or second *faithful* minister of the Gospel."*

SINGING.

In the year 1804,† there arose some difficulty in the River Church upon the subject of singing in English. It would seem that a portion of the service were in English at this early day, and although there was no difficulty upon the subject of singing in Dutch, which was much simpler, yet soon as they began in English a division arose. The question was, "Whether the three parts or the tenor part only should be sung." The case was referred to the Classis of Paramus for their advice. But the Classis advised that the Great Consistory decide such a matter for themselves. The Great Consistory *Resolved*, "That the three parts, viz : treble, tenor, and base shall be sung in the River Church."

It may be well to remark in passing that the singing was led at that time by a person called the "Voorleser," who also read the chapter, standing for this purpose below the pulpit, and facing the congregation. This practice was continued in this church till within about twenty-five years.

Mr. Peter Haring, the Voorleser of the River Church, upon this decision of the Consistory, resigned his office. See letter to the Con-

* Minutes of Consistory, Lib. A, p. 51.

† Minutes of Consistory, Lib. A, pp. 66, 67, 73, 75.

sistory in Dutch, pp. 70, 71. Liber A. But he was finally, after some delay, prevailed upon to withdraw his resignation, and conform to the decision of Consistory.

PROPERTY.—LAND.

Some of the boundaries of the lands owned by Consistory do not seem to have been very definitely fixed, and on the 29th of April, 1805, the Consistory* appointed Mr. Abraham Westervelt to settle the exchange of land with John Ackerman, and Messrs. Christian Zabriskie, and Stephen Hopper were appointed a committee to settle the boundaries of the parsonage lot. The land was surveyed on the 5th of June, 1805, and the result of Mr. Westervelt's negotiations resulted in the following

DEED:†

"To all to whom these presents shall come, or may concern, KNOW YE, that John Ackerman, of the township of Hackensack, in the county of Bergen, and State of New Jersey, for and in consideration of the sum of one dollar, current money of the United States of America, and also for divers other causes and valuable considerations, him thereunto moving, hath remised, released and forever quit claimed, and by these presents for himself and his heirs, doth fully, clearly and absolutely, remise, release, and forever quit claim, unto the Trustees or the Consistories of the congregations of Paramus and Saddle River, in the county of Bergen and State of New Jersey, as bodies politic and corporate in deed, fact, and law, in their full and peaceable possession, and seizen thereof, now being and to their successors and assigns forever, ALL such right, estate, title interest and demand, whatsoever, as he the said John Ackerman had, might or ought to have, if these presents had never been made, of, in, and to all that certain lot or tract of land, situate, lying and being in the township of Franklin, and county aforesaid, commonly known or distinguished by the name of the parsonage or church lot, and which is bounded on the south side thereof on the established partition line between the said church lot, and the lands of the said John Ackerman, as the same has been run and surveyed by John D. Haring, surveyor, on the fourth day of June, one thousand eight hundred and five, and hereinafter more particularly described, to wit: Beginning

* Minutes of Consistory, Lib. A., p. 76.

† Paper B. Archives of Consistory.

on and at the west side of Saddle River, at a stake standing about the distance of nineteen yards north or up the stream from the northwest corner of the bridge across said river, near Paramus Church, and from thence running north seventy and a half degrees west, two chains and fifty-six links to a stake standing about seven yards north from an apple tree, thence south thirty-six and a half degrees west, forty-five links to a stake, thence north, seventy-eight degrees west two chains and forty-six links to a stake standing about eleven yards on a southerly course from the south-west corner of the said Paramus Church, thence north seventy degrees west eight chains, then north eighteen degrees east, two chains and thirty-six links, to the middle of the road, and from thence westerly along the middle of said road as far as the said church lot extends westward, eleven chains and eighty-six links; TO HAVE AND TO HOLD, all and singular the houses, buildings, improvements, lands, tenements, hereditaments, premises, and appurtenances what-soever, situate, lying and being, on the northerly side of the partition line, hereinbefore described, unto the said Trustees or the Consistories of the congregations of Paramus and Saddle River, as bodies politic and corporate in law for the time being, and to their successors, and assigns, to the only proper use, benefit and behoof of them, the said Trustees of the said Consistories of the congregations of Paramus and Saddle River, as bodies politic and corporate in law for the time being, and to their successors and assigns forever.

So that neither he, the said John Ackerman, nor his heirs, nor any other person or persons, for him or them, or in his or their names, or in the name, right or stead of any of them, shall or will by any means, hereafter, have claim, challenge or demand, any estate, right, title or interest, of, in, and to the lands and premises hereby released, or to any part or parcel thereof, with the appurtenances, but from all and every action, right, estate, title, interest, or demand of, in and to the said premises, or to any part or parcel thereof, he, they and every one of them shall be utterly excluded and barred forever by virtue of these presents.

IN WITNESS whereof, the said John Ackerman hath hereunto set his hand and seal, this seventh day of June, in the year of our Lord, one thousand, eight hundred and five.

JOHN ACKERMAN, [L. S.]

Signed, sealed and delivered in the presence of

CHARITY BOGERT, and
JOHN J. ACKERMAN.

This deed became necessary, as the deed of Peter Fauconier, for the land south of the road to Godwinville, now used for cemeteries, had been lost. The line, however, was somewhat straightened now,

by a mutual exchange of small angles of land. This plot had been given as early as 1730 or 1731. Mrs. Vallean's southerly line runs from the same point, nineteen yards above the bridge,* in a straight course, cutting off a considerable piece on the northeast corner of the old grave yard—along the road to Godwinville, to the most westerly corner of the parsonage farm.

The negotiations of the other committee resulted in the following

DEED:†

To all to whom these presents shall come or may concern, KNOW YE that David G. Ackerman, of the township of Harrington, in the county of Bergen, and State of New Jersey, farmer, for and in consideration of the sum of forty-two dollars, and nineteen cents, current money of the United States of America, to him in hand paid or secured to be paid, by the Trustees of the Consistories of the congregations of Paramus and Saddle River, in the county and state aforesaid, and also for other causes and valuable considerations him thereunto moving, HATH remised, released, and forever quit claimed, and for himself and his heirs by these presents, BOTH fully, clearly, and absolutely remise, release and forever quit claim, unto the said Trustees of the Consistories of the congregations of Paramus and Saddle River, as bodies politic and corporate in deed, fact, and law, in their full and peaceable possession, and seizen thereof now being, and to their successors and assigns forever, ALL such right, estate, title, interest, and demand whatsoever, as he, the said David G. Ackerman, had, might, or ought to have if these presents had never been made, of, in, and to all that certain small lot of land, situate, lying and being in the township of Franklin, and county aforesaid, adjoining the lands in possession of said Consistories: BEGINNING at the road at the northwest corner of that part of the Consistories lands, lying on the east side of said road, and near the dwelling house of Jacob Haring, and from thence running north seventy-five links to a stake, thence south seventy and a half degrees east, sixteen chains and twenty-nine links to a stake, thence south forty and a half degrees east seventy-eight links to Saddle River, and down stream south ten degrees east one chain, and from thence north sixty-eight and one-fourth degrees west seventeen chains and fifteen links to the beginning; CONTAINING one acre, two quarters, and thirty roods; bounded east by Saddle River, south by the parsonage lot, west by the road, and north by the said David G. Ackerman, TO HAVE AND TO HOLD, all and singular, the

* The bridge is now 12 to 15 feet farther up the stream than formerly.

† Paper I. Archives of Consistory.

hereditaments, premises, and appurtenances unto the said lot or parcel of land, belonging or appurtenant unto the Trustees of the said Consistories, of the congregations of Paramus and Saddle River, as bodies politic and corporate in law, to the only proper use, benefit and behoof of them, the said Trustees of the said Consistories of the congregations of Paramus and of Saddle River, as bodies politic and corporate in law for the time being, and to their successors and assigns forever, so that neither he, the said David G. Ackerman, nor his heirs, nor any other person or persons, for him or them, or in his or their names, or in the name, right or stead of any of them, shall or will by any ways or means hereafter have claim, challenge or demand any estate, right, title, or interest, of, in, or to the lands and premises hereby released, or to any part or parcel thereof with the appurtenances, but from all and every action, right, estate, title, interest, possession or demand whatsoever, of, in, or to the said premises, or any part thereof, he, they, and every one of them shall be utterly excluded and barred forever, by virtue of these presents.

IN WITNESS WHEREOF, the said David G. Ackerman hath herewith set his hand and seal, this seventh day of June, in the year of our Lord one thousand eight hundred and five.

DAVID G. ACKERMAN, [L. S.]

Signed, sealed, and delivered in presence of

LAWRENCE C. ACKERMAN,
WILLIAM QUEREAU.*

There have been no additions to the property, or deeds received, since. It may not therefore be improper here to give the plot of the land; seven chains to the inch:

* It is not certain that this name has been rightly deciphered.

N. 66° , W. $25\frac{1}{2}$ chains.

N. 36° , E. 18 "

S. 66° , E. to Saddle River.

This plot is represented by A, B, C, D, A.

Peter Fauconier's plot begins at the stake A, and runs

N. $70\frac{1}{2}^{\circ}$, W. 2 chains 56 links.

S. $36\frac{1}{2}^{\circ}$, W. 0 " 45 "

N. 78° , W. 2 " 46 "

N. 70° , W. 8 " 00 "

N. 18° , E. 2 " 36 "

This plot is represented by A, E, F, G, H, I, A.

This southern and western boundary is taken from John Ackerman's deed.

Plot J, K, L, D, J, was purchased of David G. Ackerman, and beginning at J, is thus described:

N. .75 links.

S. $70\frac{1}{2}^{\circ}$, E. 16 chains 29 "

S. $40\frac{1}{2}^{\circ}$, E. 0 " 78 "

S. 10° , E. 1 " down stream.

N. $68\frac{1}{2}^{\circ}$, W. 17 " 15 links, to beginning.*

DUTCH LANGUAGE.

The Dutch language began to cause more or less trouble in the early part of the present century, the younger portions often desiring services in English, and Mr. Eltinge himself wishing very much to perform services in that language more frequently. The same difficulties existed in every part of our denomination, and were the chief clog and hindrance to the speedier advance and development of the Church. And it is only now since she has passed through that transition period, that she has begun to show her strength and occupy the vast fields which the Master has opened before her. And this

* The angles of these deeds do not harmonize very accurately among themselves.

fact should be a living lesson ever before our minds, to take early advantage of any change of circumstances which must pass over us, and which may be of use to our spiritual and intellectual growth, and to help to forward them, rather than to retard them.

Notwithstanding these difficulties, the Church continued to prosper. Prayer meetings were well sustained by the Church members, who thus held up their pastor's hands while preparing for them the beaten oil of the sanctuary. In 1810 the system of Classical Reports for the Churches were adopted, and the first report of this Church, owing to its full statistics, and general view of the congregations at the time, is certainly worthy of insertion:

"The Consistory, according to a resolution of the Classis of Paramus submitted the following report:*

At the time of the settlement of our present minister, in 1799, there were 165 members in full communion; of whom 42 have died, 8 have been dismissed, and 2 suspended; that during his twelve years' residence, 397 members have been received into the Church; 65 adults baptized, of whom 13 have died, 45 have been dismissed, and 22 suspended, 12 for heresy, and 10 for malconduct, and that with regard to the present condition of their congregation, the following statistical accounts will show, (for the year 1810),

Number of families.....	300
Total of the Congregation.....	2,000
Communicants: members received on confession...	12
" " " " certificate ...	2
" " dismissed by " ...	6
" " suspended	3
" " died.....	4
Total now in communion.....	431
Baptisms: adults baptized.....	2
Infants.....	50

Pastor, WILHELMUS ELTINGE.

REMARKS.—The Consistory, although earnestly desirous to be blessed with 'times of refreshing from the presence of the Lord,' yet are sensible that they ought not to despise 'the day of small things;' and they wish to feel grateful to the Head of the Church, that though

* Minutes of Classis of Paramus, Vol. i. p. 64.

the *shower* has passed over, their society still continues under the droppings of the Spirit.*†

The Church of Ramapo, also for this year, reports 150 families; a Church which had, a quarter of a century before, been a twig transplanted from this.

PETITION TO THE LEGISLATURE.‡

But notwithstanding so many had been rescued from their evil ways and from destruction's path, yet was the enemy strong, as appears from the following resolution, dated April 29th, 1811:

"Resolved, That the delegates of this Consistory to the Classis of Paramus, be instructed to request of said Classis to forward to the Particular Synod of New York at their next session in May, a request by their delegates to said Synod, requesting them to devise some general form of petition, to be recommended to, and circulated for subscriptions throughout the Dutch congregations in the States of New Jersey and New York, and to be forwarded to the Legislatures of said states, praying for an amendment to the law for granting licences to innkeepers, and for affixing a penalty on all inn holders who shall allow frolicking to be carried on in their taverns or outhouses, and that it be suggested to the Particular Synod, whether it will not be advisable to solicit the concurrence of other Christian Churches."

The request was granted by Classis.

But stormy periods were about to open on the Church, as we shall see in her future history.

THE SEPERATION FROM SADDLE RIVER.

It had become very burdensome, with so large a congregation, to perform the full amount of service, especially pastoral, which was required. The two churches of the congregation were six miles apart, and much time was consumed in travelling between them. And though two bodies politic, yet these consistories were but one body ecclesiastically. This became the cause of frequent misunderstand-

* These figures cannot be made to harmonize exactly with the statistical reports.

† Note.—This report includes the Church of Saddle River.

‡ Minutes of Consistory, Lib. A, p. 99.

ings. Each church was also every other Sunday without preaching, and the thought could not be restrained, whether the circumstances did not now demand a dissolution of that union formed nearly a quarter of a century before. The minister and the lower part of the congregation were strongly in favor of this; the upper part opposed it. At a meeting of the Consistory,* at the River Church, on the 3d of June, 1811,

"The lower part of the Consistory, eight in number, presented to the Consistory, through their committee, the following request, viz: They wished the Consistory to forward, for their ratification, to the Classis of Paramus, to be held at Greenbush,† on the 4th inst., a certain contract or instrument, dated the 7th day of Jan., 1788, which the then Consistories mutually agreed upon and signed, in order by their own voluntary act to become two separate, independent Consistories. They enforced their request by the following reasons: They declared that they had no sinister designs with regard to the salary, in requesting the new arrangement, but that they wished it, first, Because it would promote the ease and conveniency of the Consistory by preventing useless and frequent travelling; second, Because it would enable each Consistory to transact ecclesiastical business more constitutionally, particularly as it respected infant baptism, whilst under the present arrangement almost every Sabbath children were admitted upon the voice of the minority; and third, Because it would enable each Consistory to choose their successors in office with free consciences, whilst they were now obliged to vote for persons whose moral and religious characters they were entirely unacquainted with, and thus could not do justice in their choice to themselves, or to the church.

The Consistory declined giving an answer to said request until their next meeting, offering for reason, *its novelty*."

CONSISTORY, June 13th, 1811, at Saddle River.‡

"The above mentioned request was rejected. The lower part of the Consistory were about demanding an appeal to Classis, when the President advised and recommended to Consistory mutually to agree to refer the matter under dispute to Classis, to which advice the committee of the lower part of the Consistory yielded, and renewed their former declarations, upon which the Consistory resolved to postpone the vote on the reference till next fall, Nov. 1st, 1811, in order to have time for mature deliberation."

* Minutes of Consistory, Lib. A., p. 100.

† In Rockland County, N. Y.

‡ Minutes of Consistory, Lib. A., p. 101.

At a subsequent meeting of the Consistory of the congregation of Paramus, at Paramus, the Paramus Consistory made the following overtures to the Saddle River Consistory :

1st. To take one half of the service and pay one half of the salary ; or 2d. To take one third of the service and pay one third of the salary ; or lastly to give the lower part of the congregation permission to call our minister alone. After some evasion the Saddle River part of the Consistory answered, that although they dared not risk an answer to these offers, yet they would promise that whenever their Pastor should receive the expected call or calls, they would take the sense of the River people on these propositions, and return a speedy answer. The answer returned was : That they unanimously rejected all the overtures, and would abide solely by the old articles and call, and would agree to no other arrangement whatever."

At a meeting of Consistory, at Paramus, on the 30th Sept., 1811 the following is the minute of the occasion :*

"The three following questions were proposed by the lower or Paramus part of the Consistory :

1st. The Consistory of the lower part of the congregation wish to know whether the River part of the Consistory, in behalf of the River people, will now agree to any of the overtures formerly made to them.

The Saddle River part of the Consistory answered that they were unwilling to answer that question, but wished first to have the division line decided upon by the Consistory according to evidence. Whereupon, the majority of the Consistory *Resolved*, That the decision of the division line be referred to the Classis of Paramus, at their extra session on Tuesday next.

2nd. Whether the Consistory will now consent to refer to the Classis of Paramus, a request for their ratification of the contract or instrument constituting them, by mutual agreement two independent consistories, as they are already constituted two bodies politic.

A motion for the reconsideration on the decision on this reference was made and carried.

Whereupon the majority resolved that the above request be granted.

3rd. Whether the Consistory will now agree to give the Paramus part of the congregation liberty to call our minister alone, or by themselves, and to request of Classis to make arrangements accordingly by dissolving the combination.

* Minutes of Consistory, Lib. A., p. 102.

The majority of the Consistory agreed to have the combination dissolved by the Classis, and request them to effect the same.

The Rev. Solomon Froeligh (being present) being now called upon to preside, the Rev. Wilhelmus Eltinge then stated to the Consistory of the congregation of Paramus the following reasons which constrained him to resign his call to the above congregation on the last day of Sept., 1811 :*

RESIGNATION OF ELTINGE.

*Dearlly Beloved Brethren :—*In love, I must inform you that since the year 1807 I have experienced more or less agitation of mind, with regard to my settlement among you, as it respects myself and your society. You very well recollect, that in the above year, after the rejection of a call from the congregations of New Paltz and New Hurley, I stated to the Consistory two grievances, the one respecting my support, the other respecting the Dutch language, requesting the removal of the same. Attempts were made by the Consistory to remove them, but in vain. I have patiently continued under these grievances, until last winter, spring and summer, when they became so burdensome to my conscience as often to constrain me to wish, and to pray unto the Lord, to remove them, or otherwise to open a door through his Providence, that I might serve Him in the Gospel ministry with a free conscience.

In the beginning of last June, I received a letter from the united congregations of New Hackensack and Hopewell, requesting me to come and preach for them. . . . I then read the above letter to you, stated my following grievances more minutely, begging their removal informing the congregation that if they were not removed, I should no longer discourage vacant societies from attempting calls, and requesting a speedy answer. My grievances, particularly detailed, were :

1st. With regard to my support. The congregation when I settled with them promised me for salary, the parsonage, fire-wood, and £152 in cash, of which last sum they have fallen considerably short for a number of years past, and the Consistory have had to pay the arrearage annually out of their own private purses; this has proved so burdensome to some, as to cause them to declare, that if they were rechosen, they would refuse ordination; of course my support was becoming burdensome to my friends, and to my own feelings; good men were discouraged to become officers in the church, and the welfare of our congregation was endangered.

* Minutes of Consistory, Lib. A., p. 103.

2d. *With regard to the Dutch language*, my call binds me to preach entirely in the Dutch language during seven months, (excepting four Sabbaths are allowed to perform services in the English language), the other five months it requires preaching twice a day, Dutch in the morning and English in the afternoon. For about twelve years, in order to retain the habit of preaching in English, to accommodate the English hearers, and to meet the taste and education of the rising generation, I have preached twice a day the year round; the morning service was held in the Dutch, and the afternoon service in the English language. During the height of our revival, the second service was generally well attended by young and old, but for a number of years it has been neglected, criminally neglected, especially in the Saddle River Church, not only by the youth, but also by the middle aged, notwithstanding the tears, the fervent prayers, the pointed reproofs, the faithful warnings, and alarming threats of your Pastor; and parents cannot or will not compel the youth to attend the afternoon service, either by their precept or example. Of course your minister must preach one half of the time to empty churches, your children must perish for lack of knowledge, your society eventually dwindle away, and your Pastor have his tender feelings sacrificed, every Lord's day afternoon, and his conscience burdened with the impression that he is equally accountable for the lambs and the sheep of the flock. Last fall, when a rumor of a call from Pompton was in circulation, the Consistory, by a decision of theirs, permitted me to preach English and Dutch alternately; but last spring when the Pompton people had fixed their call on another object, some of the congregation were grumbling, and the danger was thought (to be) over, the Consistory ordered me to preach according to my call, and thus my difficulties returned with redoubled vigor. Add to the above considerations that under these discouraging circumstances, your minister is gradually losing his habit of preaching English, and his stimulus to accuracy in said language; the Dutch language is daily and rapidly decreasing, and must perish within a few years, and thus your Pastor, now in the prime of life, become an useless shepherd in the Church of Christ, a sacrifice too great to be made for any particular congregation. These were the leading grievances under which I labored, these I requested to have removed, and these, you as a Consistory faithfully endeavored to remove. But you endeavored in vain. My request you acknowledged was reasonable; I desired that the congregation should raise the subscription, so as to keep good the original salary, that it might not prove a burden to the Consistory; my desire was that I might be permitted alternately to preach in the Dutch and English languages, and thus far to have the original call altered; the Paramus section of the congregation cheerfully yielded to our united request, but the Saddle River section obstinately refused

to meet our desire. These facts you reported to me, previous to my jaunt to New Hackensack and Hopewell. When I preached at the above mentioned places, the Word appeared to be accompanied with power, many wept, all were attentive, and some rejoiced in the Lord. After services, the Consistories sounded my inclinations as to settling among you (them). I told them that it was contrary to my principles, and that I could not in justice to myself, to the Church, and to my Master, give them at the spur of the moment, any encouragement; related to them the situation of my own society, informed them that I soon expected a call from Pompton, and finally told them that if they would risk a call, I would, through grace, endeavor to give it with others, a deliberate, candid and prayerful consideration. This answer in substance was also given to the other vacancies, which have favored me with calls. Three weeks after leaving these people, I received two calls, within six hours, the one from the congregation of Pompton (Plains), and the other from the combined congregations of Hopewell and New Hackensack; and last . . . Monday I received a third from the Warwick society. I have informed you of the reception of these several calls, and desired your prayers and those of the congregation in my behalf, that I might be directed to that choice most beneficial to the Redeemer's kingdom. At the request of the lower part of the Consistory, a second fruitless attempt has been made to prevail upon the River people to assent to the reasonable alterations; they still persevere in their obstinate refusal. Whilst I have been settled among you, as far as I know my own heart, and I trust my general conduct evinces it, I have been laboring, not for your gold and silver, but for the salvation of your souls. 'I have not sought yours, but you.' And now, when I am about leaving you as a combined people, I wish, 'through Christ strengthening me,' to pursue the same laudable object. I have not asked for an increase of salary, as has been falsely reported, but I have asked for my just due, and the removal of an unjust burden from the Consistory. I have not been clandestinely manœuvring to become separated from the River people, and united solely to the Paramus people as has been slanderously circulated; if any thing I have erred in the opposite extreme, been too anxious to have the grievances removed, and manifested too strong an inclination to stay with my combined people, contrary to the will of Providence. I have humbly requested such an alteration in my call, that the Consistory might be freed of an unjust burden, justice take place, the Church preserved pure, the house of God filled, the youth nourished, the minister encouraged, his feelings saved, his conscience eased, his usefulness to the Church in general preserved, and vital religion be flourishing; all which has been repeatedly and obstinately refused; not by the Consistory, they have done their duty, not by the Paramus people, nor by every individual of the River people, but by a large majority of the congregation of Saddle River, who, yielding to a spirit of bigotry, obstinacy and

contractedness, loudly proclaim to their Pastor, through their actions, 'Be off with yourself.' I shall endeavor resignedly to comply; construe it as the call of Providence, and with humility submit and now resign my call, and request of the Consistory an honorable certificate of dismission.

WILHELMUS ELTINGE, V. D. M."

The resignation of the call was accepted.

Classis of Paramus, assembled at Paramus, the first Tuesday of October, 1811 :*

"The Consistory of the congregation of Paramus laid before Classis three propositions, for their decision on the same.

1st. A request for their ratification of the contract or instrument constituting them by a mutual agreement two independent Consistories, as they are already constituted two bodies politic.

2nd. A reference to Classis for their decision on the subject of division line between aforesaid congregations.

3rd. A request to Classis to dissolve the combination between said congregations, and to give leave to the Paramus society to call the Rev. Wilhelmus Eltinge separately."

These propositions were supported by a very lengthy communication, the substance of which only will be given.

"The minutes of the Consistory of June 3rd and 13th, 1811, were recapitulated. In the first meeting, the Saddle River Consistory refusing consent to send the instrument of union (1788) to Classis, because of the novelty of the proposition, was shown to have no weight, as the same request had been made six years before. In the second meeting the overtures made to the Saddle River Consistory were artfully evaded, and the vote postponed for nearly six months. This was borne until Mr. Eltinge presented his grievances, as above specified, and requested their removal. Saddle River refused to relieve these grievances. At a third meeting, the overtures made by the lower Consistory to the upper, either to take half or a third of the services, and bear the proportionate amount of expense, or to give the lower portion permission to call Mr. Eltinge for themselves, were likewise rejected. They finally offered, when such call should be made on Mr. E. to take the sense of the River people. In the meantime, Mr. E. had several calls, and just at this juncture, an answer was received from Saddle River, "that they rejected all the overtures, and would abide solely by the old articles and call, and would agree to no other arrangement whatever." Therefore Consistory of the lower part of

* Minutes of Classis of Paramus, vol. i. pp. 91, etc.

the congregation desired, with consent of Classis to make an independent call on Mr. Eltinge, and to have the union dissolved, as all obstacles are now removed by the following circumstances:

1st. The old call is resigned.

2nd. The conditions of separation expressed in the articles are fulfilled; a majority of the Great Consistory being in favor of it.

3rd. The division line is equable.

The Paramus part have, moreover, long borne more than half the expense, and yet only have half the service. We have also endeavored to remove the grievances of our late minister, whom we love, and wish to have him continue with us. 'Can the Classis refuse to grant us our humble request? Have the River people as a body been permitted to drive away our late Pastor from among them, and shall they now be permitted to deprive us, by their opposition, of his services? Religion, reason, justice, humanity, forbid?'"

Classis proceeded to the consideration of the several propositions.

"Upon the first request, that they should be formed into two independent Consistories, as they are two bodies politic.

Classis *Resolved*, That whereas, by a written instrument, bearing date Jan. 7th, 1788, it appears that a number of families then belonging to the congregation of Paramus were organized into a new congregation by the name and title of the congregation of Saddle River, and

Whereas, said organization has never received Classical approbation, that the Consistory and congregation of Paramus, and the Consistory and congregation of Saddle River, are, to all intents and purposes, two distinct and independent Consistories and congregations, and be forever hereafter considered and treated as such.

Upon the second request, in reference to the division line between the two congregations, after considerable testimony taken, it was

Resolved, That whereas there must have been some division line between the congregations at the time of their being constituted, and whereas, no other line of demarcation is now known, the present division line is appointed to be and to continue hereafter the true and proper boundary line between the congregations of Paramus and Saddle River.

In respect to the third request, for the dissolution of the combination, and of effecting a separate call,

The Classis advised the Consistories of both congregations to retire and endeavor to agree, and jointly to make a call upon Rev. Mr. Eltinge.

To this they agreed, and resolved to attempt a call jointly on Mr. Eltinge."

This he did not accept.

At a meeting of Classis, at Paramus, held Oct. 21st, 1811, the Consistory of Paramus again requested of Classis to dissolve the combination of the congregations of Paramus and Saddle River, and to permit the Paramus society to call Rev. Mr. Eltinge separately.

"This request was opposed by the Consistory of Saddle River, but supported by the Consistory of Paramus, with a written communication, the substance of which is this :

That notwithstanding the offer made at the last meeting, the River people have failed to raise the half, the amount specified, and now openly avow that they are unwilling to effect a call upon Rev. Mr. Eltinge, but express a willingness to unite on any other minister. Owing to this aspect of the case, they earnestly desire a dissolution.

1st. For the welfare of the congregation.

They are strongly attached to their late minister, and would split upon calling another.

2nd. For the welfare of the church of Christ in general.

Whenever a Gospel spirit manifests itself it ought to be encouraged. A spirit of liberality to support the Gospel is now dawning among us, and it ought not to be checked in the bud ; we feel ourselves able and willing to have stated service every Sabbath. Through it the profanation of the Sabbath will be prevented, which is now spent as a day of visiting, and a more systematic course of instruction adopted, and the interest of the Redeemer's kingdom promoted.

3rd. For the welfare of the congregation of Saddle River.

We are willing to pay them liberally for their half of the property ; and when separated, a principle of ambition will stimulate them to greater exertions, &c., &c."

Their request was at last granted.

The Consistory of Saddle River appealed from said decision to Particular Synod.

The Consistory of Paramus offered, in case they should withdraw their appeal, to give them a reasonable price for half of the parsonage house, hovel and land ; or to have it amicably and legally divided. This offer, no answer having been received, was again renewed, or in case of unwillingness to send a copy of the reasons of their appeal, that they might be prepared to meet them. This was done.

"Their reasons were : Because it was a violation of the original covenant, (1788.)

Because Classis defined the boundaries, when no contest had arisen as there were no bounds.

Because the two congregations never judged a dissolution desirable.

Because the person most interested (Eltinge) was President, presiding, and leaving the chair alternately to advocate.

Because the proceedings of Classis were partial and arbitrary.

Because Rev. John Demarest, who had just been dismissed, yet retained his seat and vote.

Because the action of Classis will affect the peace, prosperity and welfare of the churches concerned."

To all of these reasons the Consistory of Paramus replied at length* and satisfactorily, and were sustained by Synod.

In the minutes of Consistory, Feb. 25th, 1813, we find the following:

"The Consistory of the congregation of Paramus, having agreed to purchase from the Consistory of the congregation of Saddle River their part of the parsonage house, land, and hovel, and to pay them the sum of £550 for the same;

Whereupon, *Resolved*, That this Consistory take the sense of the congregation of Paramus as to manner of raising said sum; whether it shall be raised by subscription, or be taken out of the funds of the church. 112 voted to take it out of the funds and 3 opposed it.†"

This fund in the year 1811 amounted to £681, 4s. 8d. or a little more than \$1700.‡ After 1811, for several years the treasurer's book is not written up, probably owing to the difficulties then existing in the Church. But it is not likely that this fund two years after varied much from the above sum. Paying the £550, which is equal to \$1375 dollars, would, in the year 1813, leave about £131, or not quite \$330 in the treasury, or in investments of some kind. We will see hereafter, how this was increased.

The following is the legal instrument of separation:§

* Minutes of Classis of Paramus, Vol. I., pp. 108-112.

† Minutes of Consistory, Lib. A., p. 121.

‡ Corp. Book of Consistory, p. 6.

§ Paper K. Archives of Consistory.

DISSOLUTION WITH SADDLE RIVER.

D E E D .

"TO ALL TO WHOM these presents shall come, WHEREAS, The Consistory of the congregation of Saddle River claim title to an undivided moiety or equal half part of all that certain messuage and tract of land and premises, situate, lying, and being in the township of Franklin, in the county of Bergen, and State of New Jersey, bounden as follows: BEGINNING on and at the west side of Saddle River, at a stake standing about the distance of nineteen yards north or up the stream from the northwest corner of the bridge across said river, near Paramus Church, and from thence running north seventy and a half degrees west two chains and fifty-six links to a stake standing about seven yards north from an apple tree, thence south thirty-six and a half degrees west, forty-five links to a stake, then north seventy-eight degrees west, two chains and forty-six links, to a stake standing about eleven yards on a southerly course from the southwest corner of said Paramus Church, thence north seventy degrees west eight chains, thence north eighteen degrees east two chains and thirty-six links to the middle of the road, and from thence westerly along the middle of the said road, as far as the said church lot extends westward, eleven chains and eighty-six links, then north thirty-six degrees east, eighteen chains to a stake, then south sixty-six degrees east, to Saddle River, thence along the said Saddle River down the stream, to the place where it first began; being bounded south by the land of John Ackerman, west by the land of Albert J. Ackerman, north by the lands of Peter A. Westervelt and David Ackerman, and east by Saddle River, containing forty-five acres, be the same more or less: Now KNOW YE, that WE, the Consistory of the congregation of Saddle River, for and in consideration of the sum of thirteen hundred and seventy-five dollars, to us in hand paid, by the Consistory of the congregation of Paramus, the receipt thereof WE do hereby acknowledge, and ourselves to be therewith fully satisfied, paid, and contented, HAVE granted, bargained, sold, aliened, released, enfeoffed, conveyed and confirmed, and by these PRESENTS do grant, bargain, sell, alien, release, enfeoff, convey and confirm unto the said Consistory of the congregation of Paramus, and to their successors and assigns, ALL, the one undivided moiety, or half part of ALL the above mentioned and described messuage and tract, piece or parcel of land and premises; TOGETHER with all and singular, the hereditaments, privileges, commodities and appurtenances, to the same belonging, or in anywise appertaining, and also all the estate, right, title interest, possession, claim, and demand whatsoever of us, the Consistory of the congregation of Saddle River, of, in, and to the same, and of, in, and to every part and parcel thereof: To HAVE AND TO HOLD the said hereby granted and bargained premises, with the appurtenances, unto the said Consistory of the congregation of Paramus, their successors

and assigns, to the only proper use, benefit and behoof of the said Consistory of the congregation of Paramus, their successors and assigns forever.

IN WITNESS WHEREOF, we have caused the seal of the Corporation of the Consistory of the congregation of Saddle River to be hereunto affixed, and the same to be signed by the Elders and Deacons, the ministry being at present vacant, this eleventh day of June, in the year of our Lord one thousand eight hundred and thirteen.

MICHAEL RYER,
THOMAS J. ECKERSON,
PETER C. SMITH,
JACOB A. DE BAUN,

JOHN DURYEE,
JOHN POST,
ABRAHAM CAMPBELL,
ALBERT T. TERHUNE.

Sealed and delivered in the presence of

ROBERT CAMPBELL,
THOS. BLANCH, JR.

Recorded in Liber I., 2, of Deeds, for Bergen County, pp. 254, and 255."

This deed does not include the piece of land bought of David G. Ackerman, on the north side of the parsonage land, by the combined Consistories, in the year 1805, but was omitted probably by mistake.*

This was the first period since the organization of this church, in which it had stood entirely alone, unconnected with any other. From 1725 to 1728 it had been connected with Hackensack and Schraalenbergh, under Erickson; in 1731, 1732 with Schraalenbergh, under Mancius; from 1748 to 1789 with Ponds, under Vanderlinde; and from 1789 to 1813 with Saddle River, under Blauvelt, Kuypers, and Eltinge.

Immediately after the dissolution of the union with Saddle River, that church called the Rev. Stephen Goetschius, whose call was approved by Classis, April 26th, 1814.†

In the meantime, the inhabitants of the district of Pascaek had built for themselves a church edifice, and now resolved to be organized by Classis, and to combine with Saddle River in their call on Mr. Goetschius, as appears from the following minute of Classis:‡

* Compare the description of land in Deeds.

† Minutes of Classis, vol. I., p. 148.

‡ Ibid, p. 151.

REQUEST FROM PASCACK.

A request was presented from Pascack, to Classis assembled on the third Tuesday of June, 1814, praying to be organized into a Church, and is as follows;

"To the Rev. Ministers and Brethren, Elders, constituting the Classis to convene the third Tuesday of June ensuing, at Pascack.

Gentlemen and Brethren: We, your petitioners, fully convinced of the propriety and expediency of forming a Church in Pascack, do hereby presents request your Rev. Board to appoint a committee, any time you may judge convenient, in order to ordain Elders and Deacons, and form said Church, by name, style and title, of the Church of Pascack. In complying with our prayer, you will oblige your ever praying petitioners.

[Signed by
Seventy-nine Heads of Families.]

Pascack, May 30th, 1814."

About a quarter of this number were from the congregation of Paramus.

Classis *Resolved*,* "That the request of the above petitioners be granted, and that a committee be appointed to meet at Pascack, on the second day of July, 1814, to organize said Church, and that with the advice and concurrence of the members, in said district, four members, (two elders and two deacons), together with the four already ordained, be chosen and ordained to constitute the Consistory of said Church, known by the name, style and title, of the Church of Pascack."

This took again a part of the Paramus congregation; but the Classical report for the year 1816, showed the following statistics: †

Paramus.....	170 families	....	180 in communion.
Saddle River.....	138	" 112 "	"
Pascack.....	79	" 54 "	"
Ramapo.....	150	"	

* Minutes of Classis, vol. i., p. 156.

† Minutes of Classis, vol. i., p. 183.

We here see the rapid demand for Churches, and how necessary it is, ever to meet that demand. Churches are now so near each other, that we can hardly expect many more to be organized in this region, but we should ever be ready to provide room and accommodations in those already existing for the increasing population. The world should never have reason to complain of want of *available* accommodations in the house of God, and thus have the opportunity of excusing themselves from the sanctuary.

MODERN HISTORY.

As we are now coming down to the period within memory of many yet living, it might be improper to give the history with too much detail, although we have full material for so doing, but it is better to leave that for the future historian. We will, therefore, now allude only to those more general events, which cannot be passed over.

The venerable Rev. Henriens Schoonmaker, who had been laboring in the ministry since 1762; at Aquackononck since 1774, and at Totowa, in conjunction with Aquackononck, since 1779; felt compelled, by the weight of years, to resign his call.* This was in the year 1816. The Church of Totowa then turned their eyes upon Rev. Mr. Eltinge, (who had in this same year left the parsonage at Paramus, and fixed his residence on the Passaic, about two miles above Aquackononck and four from Paterson), and they were enabled to effect an arrangement with the Consistory of Paramus, and conjointly called him, which call was approved by Classis, Oct. 16th, 1816.† Mr. Eltinge continued serving these two Churches until the year 1833‡, on the tenth of December of which year, this union was dissolved, and Mr. Eltinge remained pastor of the Church of Paramus

* Minutes of Classis, vol. i., p. 172.

† Minutes of Classis, vol. i., p. 179.

‡ Minutes of Classis, vol. ii., p. 118.

alone. During this period, of course, this Church had service only every other Sabbath. But, notwithstanding, the Church was not left without tokens of God's favor. During all this period there was seldom a year in which some did not unite with the people of God. And at times, again, especial showers of grace were poured out. In the year 1821, twenty were added to the Church; in 1824, twenty-three; and in 1830, twenty-two. And although the records do not show so many, for it is very evident that they were often very inaccurately kept, yet there is good reason for believing that about six hundred united with the Church on confession and certificate during the whole pastorate of Mr. Eltinge.*

In the year 1825, the Consistory sold that part of the parsonage farm lying between the Hohokus and Saddle River roads, and designated on the plot (see p. 59) as C, M, W, I, to John A. Zabriskie, for forty dollars an acre, there being nine and a quarter acres. The remnant of the old pew fund now (1825) amounted to (including principal and interest) \$375. By the sale of this land \$370 were added to it, making it \$745, and it continued at this amount, the interest each year being expended, till 1846, when \$45 was paid to Mr. Eltinge. In 1849, \$100 was recalled by the Consistory, to paint the steeple, which left it at \$600, and in 1859, \$300, but a part of the amount obtained by sale of land in 1825, was appropriated to defray the expense incurred on the parsonage, thus leaving at present \$300 in the treasury, which the Consistory have made subject to the call of the Committee on Repairs.

The following is a general view of the fund, not for each year, (for it frequently remained at the same amount for many years), but a view of it at each of those periods, when any change, either an increase or decrease, took place. It begins, of course, with the amount on hand at the time the Consistory became incorporated. It will be exhibited in the form of a

* On occasion of Mr. Eltinge's thirty-fifth anniversary sermon, from John 15: 22, Rev. Dr. Hague, now an eminent Baptist clergyman, in New York city, and well known author, was connected.

CHURCH OF

CASH ACCOUNT.

<i>Dr.</i>	<i>Cr.</i>
1802. To Balance, (Amount incorporated)....£550	By sundry payments...£17 4 4 1803. By Balance.....£533 16 8
1803. To Balance.....£533 16 8 1804-1811. To Int. Debts, Rents, &c. (surplus). £147 8 0	1811. By Balance.....£681 4 8
1811. To Balance.....£681 4 8	1813. By half farm, bought of Saddle River...£550 0 0 By Balance.....£131 4 8
1813. To Balance.....£131 4 8 or, \$328 00	1824. By Balance.....\$375 00
1813-1824. To Interest (surplus) ..\$47 00	
1824. To Balance.....\$375 00	1825. By Balance.....\$745 00
1825. To sale of land .....\$370 00	
1825. To Balance.....\$745 00	1825-1846. 1846. By Dr. Eltinge.....\$ 45 00 1849. By painting steeple...\$100 00 1849. By Balance.....\$600 00
1849. To Balance.....\$600 00	1849-1859. 1859. By building kitchen...\$300 00 1859. By Balance.....\$300 00
1859. To Balance.....\$300 00	

The connection between Rev. Mr. Eltinge and this Church was dissolved in May, 1849, and on the first Sabbath of January, 1851, Rev. Aaron B. Winfield, having been called, began his labors. During his ministry, thirty-one were added to this Church on confession of their faith, and twenty-three by certificate, making fifty-five. This union continued until Nov. 17th, 1856, when he was called to his reward. The Church continued vacant until July 25th, 1857, when your present pastor was called, who was duly installed Sept. 22nd, of the same year. At present we number 200 families, and 162 members. Thirty-two have been received by confession and three by certificate, during your present relations.

STATED SERVICES.

Public worship is held in the Church every Sabbath morning, and a lecture, in the winter months, in the evening. At present the Sunday School meets in the afternoon, and a Bible Class immediately after. A Lecture is delivered each Wednesday evening, in some neighborhood of the congregation.

The children and youth are catechised by the Pastor, in the Sabbath School, on the first Sabbath of every month.

The Pastor is required by the Constitution, and the terms of his call, to preach regularly about once a month on the Heidelberg Catechism.

The Sacrament of the Lord's Supper is administered on the third Sabbath in January, April, July and October.

A preparatory service is held on the Saturday afternoon preceding; also a meeting of the Consistory, for the admission of members. At this meeting, the Constitution requires that "a faithful and solemn inquiry be made by the President, whether to the knowledge of those present, any member in full communion has departed from the faith, or in walk, or in conversation, has behaved unworthily the Christian profession; that such as are guilty may be properly rebuked, admonished, or suspended from the privilege of approaching the Lord's

Table, and all offences may be removed out of the Church of Christ.” (Chap. ii., art. 2, sec. 5.)

The attention of persons about to make a profession of their faith, is particularly invited to the following, which refers to the “Compendium of the Christian Religion,” found in our Hymn Books, immediately after the Heidelberg Catechism :

“When those who are inclined to become members in full communion of the Church, and to approach the Holy Supper of the Lord, thoroughly know and confess these fundamental truths, they are then to be asked whether they have any doubt in any point concerning the doctrine, to the end that they may be satisfied ; and in case any of them should answer in the affirmative, endeavors must be used to convince them from the Scriptures ; and if satisfied, they must be asked whether they have experienced the power of the truth in their hearts, and are willing and desirous to be saved by Jesus Christ, from their sins ; and whether they propose by the grace of God to persevere in this doctrine, to forsake the world, and to lead a new and Christian life. Lastly, they are to be asked whether they will submit themselves to the Christian discipline. Which being done, they are to be exhorted to peace, love, and concord, with all men, and to reconciliation, if there is any variance subsisting between them and their neighbors.”

Infant Baptism is administered ordinarily at the preparatory service, but may be performed on any occasion of public worship. Previous application must in all cases be made to the Pastor.

Special attention is called to the following requirements of the Constitution. (Chap. iii., art. 1 :)

“The Sacrament of Baptism shall always be administered in the Church, or some other place of public worship ; and the form adopted for Baptism hitherto in use, shall in every case be retained. In cases however of the sickness of the parents, and especially of the infant, it is lawful to administer this Sacrament in private. But no private Baptism shall be administered without the presence of at least one Elder, who shall accompany the minister for the purpose, and the same form and solemnity shall be used as in public Baptism.”

In making application for Infant Baptism, the names of the parents in full, the name of the child, and the date of its birth, should

be communicated in writing, for the sake of accuracy in the Church Records.

The Baptism of adult converts who have never been baptized, is usually performed on Communion Sabbath, previous to the administration of the Supper.

OFFICERS.

The Elders and Deacons are chosen by the male communicants, who vote by ballot. The election is held on the Saturday preceding the April Communion, and the term of office is two years, one half being chosen each year.

The particular spiritual government of the Church is committed to the Minister and Elders. They alone have a voice in admitting members, exercising discipline, and choosing delegates to Classis.

The Deacons have the care of the poor. They are also "*ex officio*" Church Wardens. When joined together in one Board, the Elders and Deacons have all an equal voice, in whatever relates to the temporalities of the Church, as the general and joint representatives of the people.

COLLECTIONS.

Annual collections are made for the Boards organized by General Synod, and for some of the prominent benevolent societies, in the following order:

First Sabbath in February, Board of Domestic Missions.

Do. Do. April, Board of Sabbath School Union.

Do. Do. June, Tract Society.

Do. Do. August, Board of Foreign Missions.

Do. Do. October, Bible Society.

Do. Do. December, American and Foreign Christian Union.

The sum of one hundred and fifty dollars is also contributed annually, by individuals, for the support of a student during his preparation for the ministry. The following is the preamble under which their subscriptions stand. (See Paramus Church Records, p. 220):

"We, the undersigned, members of the congregation of Paramus, realizing the importance of raising up a learned and able ministry, and one sufficient in numbers to meet the growing demands of our Church, do form ourselves into a Society, to be called

"The Paramus Scholarship Society,"

and do hereby promise to pay, from year to year, the sums set opposite to our respective names, to the Board of Education of the Reformed Dutch Church, to be used by them for the support of any student, during his preparation for the ministry, upon whom they may think proper to bestow it, subject always, however, to be appropriated to the support of our own choice."

The ordinary Sabbath collections are for the poor of the Church, so far as required; the balance is appropriated to the current expenses of the Church. Other objects of benevolence may be presented at the discretion of the Consistory.

The congregation should observe the apostolic rule of systematic benevolence, 1st Cor. 16: 2:

"Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him."

MISCELLANEOUS.

Families are requested to give the Pastor timely notice of sickness, affliction or death, as ignorance of these events may be the cause of apparent neglect.

It is very desirable for the good of his people, as well as for his own improvement, that every Pastor should be able to devote at least the first half of each day to uninterrupted study. He also earnestly hopes that inquirers after the way of salvation will come to him, or send for him, and make known their feelings to him without reserve, and at any time.

Appendix.

The names of the Pastors, Elders, Deacons, and Members, will now be given as full as our materials will allow, with the respective dates of their service or union with the Church. The list of Pastors we have complete. The list of Elders and Deacons complete from 1750, except a period during and immediately subsequent to the Revolution. The names of a few pre-revolutionary members, (male,) have been gathered from the list of Officers, the members living in 1799, are given according to Eltinge's list then made out, and the names of all who have united with the Church since.

PASTORS.

REINHART ERICKSON,
1725 — 1728.

GEORGE W. MANCIUS,
1730 — 1732.

BENJAMIN VANDERLINDE,
1748 — 1789,

GERARDUS A. KUYPERS,
1786 — 1789.

Colleague with Vanderlinde.

ISAAC BLAUVELT,
1790 — 1792.

WILLIAM PROVOST KUYPERS,
1793 — 1796.

WILHELMUS ELTINGE,
1799 — 1850.

AARON B. WINFIELD,
1851 — 1856.

EDWARD TANJORE CORWIN,
1857.

ELDERS AND DEACONS.

(The records prior to this period (1748) are lost. The names of ex-members, still living, and of the present acting Consistory, are printed in SMALL CAPITALS.

ELDERS.

- 1748 *Albert Van Dien**
Steve Terkuen
Jan Romeyn
Barent Van Horn
Hendrik Van Aede
Roelof Van Houte
- 1750 Jan Van Voorhees
 Albert Zobriske
 Hendrick A. Hoppe
- 1751 Peter De Bouw
 Jan Zobriske
- 1752 Allebartes Terhuyn
 Dirck Van Dien
- 1753 Samuel Laroï
 Albert S. Terhuyn
- 1754 Christian Zabrowiske
 Albert Van Dien
- 1755 Hannes Ackerman
 Jan Boogert
- 1756 Jacobus Van Voorhees
 Jan Zobriske
- 1757 Albartes Terhuyn
 Jan Van Voorhees
- 1758 Albert S. Terhuyn
 Gerrit D. Ackerman
- 1759 Tomes Eckerson
 Davidt Terhuyn
- 1760 John Bongaert
 Hendrick J. Hoppe
- 1761

DEACONS.

- Johannes Stek*
Klaes Zasbriski
Albert Bogert
Simon Van Winkle
Cornelius Van Houte
Steve Bogert
- Gerrit D. Ackerman
 Abraham Rutan
 Jacobes Van Voorhees
- Abraham Hoppe
 Stephen Zobriske
- Jan Amerman
 Lucas Bogert
- Jan A. Hoppe
 Jacob J. Zabriske
- Darit Terhuyn
 Roelof Westervelt
- Hendrick C. Zebriske
 Albert Ackerman
- Albert Hoppe
 Jan H. Banta
- Steve Zobriske
 Gerrit A. Hoppe
- Albert H. Zabriske
 Dirck Terhuyn
- Davidt D. Ackerman
 Gerrit J. Hoppe
- Abraham G. Ackerman
 Frederick Cadmus

* These twelve names are attached to Vanderlinde's call, but which belong to Paramus and which to Pond's is not known.

ELDERS.

- 1762 Coles Van Voorhees
Albert Terhuyn
- 1763 Hendrick Hoppe
Steve Zabriski
- 1764 Davidt Terhuyn
Jan A. Hoppe
- 1765 Abram Hoppe
Nicklaes Zobriske
- 1766 Jan Zobriske
Abram Ackerman
- 1767 Cobes Van Voorheese
Gerret Ackerman
- 1768 Albert Terhuyn
Albert K. Zabriski
- 1769 Hendrik J. Hoppe
Vredrick Cadmus
- 1770 Steve Zobriske
Albert Ackerman
- 1771 Vredrick Van Rype
Hendrik C. Zobriske
- 1772 Davidt Terhuyn
Gerret A. Hoppe
- 1773 Roelef Westervelt
Jan Banta
- 1774 Cornelis Dumaree
Jacob Jaco Zubriskie
- 1775 Albert Hoppe
Albert H. Zubriskie
- 1776 Abraham Terhnen
Andries Zabriski
- 1777*
- 1788 *Hendrick Van Aalen*
- 1779 Andries Zabriskie
- 1780

DEACONS.

- Luykes Bogert
Vredrick Van Rype
- Albert Zabriski
Jacob Zabriski
- Corneles Dumaree
Albert Ackerman
- Anderies Zobriske
Jan J. Hoppe
- Cobes Bogert
Gerret Van Dien
- Abram Terhuyn
Davidt Hoppe
- Jan Ackerman
John Westervelt
- Abram J. Ackerman
Poules J. Vanderbeek
- Jacob A. Hoppe
Albert J. Zobriske
- Rynier Woortendyk
William Ackerman
- Harne Lutkins
Steve Bogert
- Barent Ver Seur
Hannes J. Ackerman
- Jurriye Vanderbeek
Jacob J. Zobriske
- Davidt J. Ackerman
Steve Terhuyn
- Jacobus Boguert
Jan Zabriski

* The records for this period, 1777-1799, are lost. The names here given are found in Minutes of Classis, and as Paramus was all this time in connection with some neighboring Church, some of these names may belong to them. Those printed in *italic* are uncertain. The others, in Roman type, belong to Paramus.

ELDERS.

DEACONS.

1781	<i>Cornelius Stagg</i>	
1782	<i>David Terheunen</i>	
1783	<i>David Terheunen</i>	
1784	Albert Ackerman	
1785	<i>Stephen Bogert</i> <i>Albert Terhune</i>	
1786	Albert Ackerman	
1787	Albert Terhune Andries Zabriskie	Stephen Terhune Johannes Terhune
1788	Rynier Wortendyke Jacob Zabriskie <i>Jacobus Bogert</i>	Hendrik Hopper Albert Zabriskie
1789	<i>Jacobus Bogert</i> John N. Zabriskie	
1790	<i>Jan Banta</i>	
1791	<i>Garret Blauvelt, from Ponds</i>	
1792	<i>Jan Banta</i>	
1793	Jacob Zabriskie	
1794	Jacob Zabriskie Andries Zabriskie	
1795	John Westervelt Andries Zabriskie	
1796	Andries Zabriskie	
1797	Andries Zabriskie Casperus Westervelt	
1798	Christian Zabriskie	
1799	Christian Zabriskie <i>John Terheune</i>	
1797	Christian Zabriskie * Albert A. Terhune	John W. Garrison Henry A. Terhune
1798	Garret Hopper Benjamin Zabriskie	Christian A. Zabriskie Theodorus Polhemus
1799	Abraham Westervelt Albert Zabriskie	Johannes Vanderbeek Albert J. Zabriskie
1800	John Berdan David G. Ackerman	Henry A. Hopper Jacob A. Terhune

* From the Records of Consistory again.

ELDERS.

- 1801 Christian A. Zabriskie
Daniel Westervelt
- 1802 Garret J. Hopper
John Zabriskie
- 1803 Peter Hopper
Henry Terhune
- 1804 Christian Zabriskie
Abraham Westervelt
- 1805 Casparus Westervelt
John A. Hopper
- 1806 John D. Berdan
Theodorus Polhemus
- 1807 Daniel Westervelt
Casparus Bogert
- 1808 Benjamin Zabriskie
Jacob Demarest
- 1809 Jacob Banta
Henry A. Hopper
- 1810 Peter Hopper
Cornelius Wortendyke
- 1811 Henry Zabriskie
John J. Hopper
- 1812 Christian Zabriskie
Henry Van Emburgh
- 1813 Ab. Quackenbush
Jacob A. Terhune
- 1814 John A. Hopper
Jacob Demarest
- 1815 Ab. J. Ackerman
Albert J. Zabriskie
- 1816 Albert Westervelt
John J. Berdan
- 1817 John S. Bogert
Henry S. Terhune
- 1818 Henry A. Terhune
Garret P. Hopper
- 1819 Christian Zabriskie, Esq.
Peter Watson

DEACONS.

- John J. Hopper
John S. Bogert
- Garret Zabriskie
Jacob Demarest
- Aury Vanderbeek
Albert Westervelt
- Garret P. Hopper
Peter Watson
- Frederick Van Ryper
John J. Berdan
- Abraham Quackenbush
Henry Van Emburgh
- Henry J. Terhune
Peter A. Westervelt
- ANDRIES P. HOPPER
Abraham A. Terhune
- Abraham J. Ackerman
Harman J. Lutkins
- David D. Ackerman
John G. Garrison
- Nicholas B. Zabriskie
JACOB ALBERT TERHUNE
- Garret P. Hopper
ANDRIES H. HOPPER
- Harmen Van Dien
Staats Storm
- Cornelius A. Zabriskie
HENRY P. HOPPER
- Frederick Van Ryper
Jacob J. Garretson
- Cornelius Vanderbeek
Albert G. Hopper
- Albert P. Westervelt
Peter S. Bogert
- James Blauvelt
John H. Hopper
- Thomas Kuypers
John J. Westervelt

ELDERS.	DEACONS.
1820 Albert Zabriskie Frederick Van Ryper	Harman Vanderbeek Hassel Garretson
1821 Henry Zabriskie Conradus Storm	Albert Garrison JOHN BERDAN, Jr.
1822 John J. Hopper ANDREW P. HOPPER	Paul P. Vanderbeek PETER A. ZABRISKIE
1823 Albert P. Westervelt Henry S. Terhune	Henry C. Storm George T. Snyder
1824 Jacob Demarest Albert G. Hopper	John Ostrander Nicholas Hopper
1825 John C. Westervelt Ab. J. Ackerman	Peter J. Terhune AB. D. ACKERMAN
1826 Christian Zabriskie, Esq. James J. Blauvelt	John A. Zabriskie James J. Demarest
1827 Albert J. Zabriskie Harman Vanderbeek	DAVID G. HOPPER Andrew C. Vanderbeek
1828 Albert Zabriskie John H. Hopper	CORNELIUS HOPPER GARRET A. HOPPER
1829 Frederick Van Ryper Albert Voorhees	GARRET H. ZABRISKIE GEORGE BRICKLE
1830 Harman Van Dien HENRY P. HOPPER	Garret Snyder GUILLIAM ZABRISKIE
1831 Peter J. Terhune, Esq. Henry C. Storm	AB. J. ACKERMAN Henry A. Zabriskie
1832 Ab. Kuypers Ab. A. Terhune	CORNELIUS H. ZABRISKIE AB. J. VANDERBEEK
1833 Aaron Blauvelt CORNELIUS C. ZABRISKIE	HARMAN F. VAN RYPER ALBERT A. ACKERMAN
1834 Christian Zabriskie James Blauvelt	George Snyder JOHN G. ACKERMAN
1835 Albert Westervelt Henry S. Terhune	AB. J. ACKERMAN GARRET VAN WAGENRIJ
1836 Harman Vanderbeek Cornelius Van Dien	AB. D. ACKERMAN JAMES ECKERSON
1837 Henry Storm DAVID HOPPER	Garret Snyder ANDREW G. ACKERMAN
1838 CORNELIUS ZABRISKIE PETER A. ZABRISKIE	JACOB MOURISON GUILLIAM ZABRISKIE

ELDERS.

- 1839 HARMAN VAN RYPER
Nicholas Hopper
- 1840 James Blauvelt
GARRET H. ZABRISKIE
- 1841 GARRET D. ACKERMAN
Peter J. Terhune
- 1842 Thomas Kuypers
AB. J. VANDERBECK
- 1843 PETER A. WESTERVELT
GUILLIAM ZABRISKIE
- 1844 ANDREW H. HOPPER
DAVID HOPPER
- 1845 Henry S. Terhune
ALBERT A. ACKERMAN
- 1846 John Van Ostrand
ANDREW G. ACKERMAN
- 1847 JOHN G. ACKERMAN
HARMAN VAN RYPER
- 1848 GUILLIAM ZABRISKIE
Nicholas Hopper
- 1849 AB. D. ACKERMAN
ALBERT A. ACKERMAN
- 1850 DAVID HOPPER
GARRET H. VAN DIEN
- 1851 JOHN VAN EMBURGH
PETER A. ZABRISKIE
- 1852 HARMAN VAN RYPER
GARRET C. VAN DIEN
- 1853 John H. Hopper
ANDREW G. ACKERMAN
- 1854 John A. Ackerman
HENRY H. BANTA

DEACONS.

- JOHN G. ACKERMAN
JOHN VAN SAUN
- Conradus Storm
AB. CARLOCH
- AB. J. ACKERMAN
GARRET H. VAN DIEN
- HENRY H. BANTA
Henry Z. Terhune
- AB. JOHN ACKERMAN
JOHN C. BOGERT
- JOHN VAN EMBURGH
SAMUEL HOPPER
- Stephen Crouter
JOHN J. ACKERMAN
- AB. J. ACKERMAN
DAVID D. ACKERMAN
Henry A. Zabriskie*
- AB. CARLOCH
GARRET A. N. ACKERMAN
- HENRY H. BANTA
Henry Z. Terhune
- JOHN C. ZABRISKIE
GARRET A. N. ACKERMAN
JOHN VAN SAUN †
- AB. J. ACKERMAN
JOHN C. BOGERT
- AB. CARLOCH
ALBERT VAN EMBURGH
- CORNELIUS G. VAN DIEN
CORNELIUS Z. BERDAN
JOHN VAN SAUN ‡
- AB. H. ACKERMAN
JOHN A. ACKERMAN
- JOHN G. VAN DIEN
GARRET A. N. ACKERMAN

* For one year in place of Stephen Crouter, deceased.

† In place of G. A. N. Ackerman, resigned.

‡ In place of Albert Van Emburgh, resigned.

ELDERS.

1855	JOHN BERDAN AB. A. ACKERMAN
1856	ALBERT ACKERMAN JOHN VAN EMBURGH
1857	DAVID HOPPER GUILLIAM ZABRISKIE
1858	GARRET H. HOPPER HERMAN VAN RIPER
1859	GARRET H. VAN DIEN ANDREW ACKERMAN

DEACONS.

AB. H. ACKERMAN JOHN A. ACKERMAN
JOHN C. HARING ABRAHAM CARLOCH
JOHN C. ZABRISKIE JOHN C. BOGERT
AB. G. ACKERMAN JOHN G. VAN DIEN
PETER BOARD JOHN VAN SAUN*

* The names in SMALL CAPITALS are persons who constitute the Great Consistory, unless they have united with other Churches.

MEMBERS.*

A.

Pre-Revolutionary Members.

	{ David D. Ackerman,	1800
	{ Metye,	"
Hannes Ackerman	Albert D. Ackerman,	"
Gerrit D. Ackerman	Hendrick Ackerman,	1801
Albert Ackerman	{ Garret J. Ackerman,	1802
Jan Amerman	{ Maria,	"
Davidt D. Ackerman	{ Ab. J. Ackerman,	1804
Ab. G. Ackerman	{ Sally,	"
Jan Ackerman	Peter Aller,	1805
Ab. J. Ackerman	{ John A. Ackerman,	1807
William Ackerman	{ Maria,	"
Hannes J. Ackerman	{ David Ackerman,	1819
David J. Ackerman	{ Peggy,	"

*Members in 1799.**Antie, wife**of Albert J. Ackerman*

{ David Ackerman	{ Abm. D. Ackerman,	1824
{ Antye	{ Rachel Doremus,	"
{ David Ackerman, Jr.	{ James W. Ackerman,	1827
{ Jannetye	{ Annatye	"
{ David G. Ackerman	Maria Vanderbeek, w.	
{ Altye	<i>of J. G. Ackerman,</i>	1830
{ Garret Ackerman	John G. Ackerman,	"
{ Rachel	{ Ab. J. Ackerman,	1831
Jacomyntie, widow	{ Catherine Terhune,	"
<i>of David A. Ackerman</i>	Catherine Zabriskie, w.	
{ Johannes G. Ackerman	<i>of Andrew Ackerman,</i>	
{ Elizabeth	Elizabeth, wife	
{ John G. Ackerman	<i>of Ab. Ackerman,</i>	"
{ Maria	{ Ab. I. Ackerman,	1832
	{ Margaret Storms,	"
	Elizabeth Hopper, w.	
{ Daniel Ackerman,	<i>of Henry Ackerman,</i>	1832
{ Catilyntie,	"	

*Some names occur twice, which is caused by persons leaving the Church, and again returning. Names of espoused persons are sometimes not enclosed in brackets, because they did not join at the same communion. The names of the living members are in SMALL CAPITALS. Those marked { were received by Letter, and those marked w. have been dismissed; w. stands for wife.

{ GARRET D. ACKERMAN, <i>l</i>	1833	{ PETER A. L. ACKERMAN,	1851
{ Gurye Hopper, <i>l</i>	"	{ ELIZA ECKERSON,	"
{ ALBERT ACKERMAN,	"	{ AB. H. ACKERMAN,	1852
{ DORCAS ROMEYN,	"	{ MARIA VAN RIVER,	"
JANE, <i>wife</i>		{ JOHN A. ACKERMAN,	"
of John J. Ackerman,	1835	{ SARAH DELAMATER,	"
ANDREW ACKERMAN,	1837	HANNAH, <i>wife</i>	
DAVID R. ACKERMAN,	1843	of William Ackerman, <i>l</i>	"
JOHN J. ACKERMAN,	1844	{ AB. G. ACKERMAN, <i>l</i>	1855
{ GARRET A. N. ACKERMAN	1847	{ MARIA HOPPER, <i>l</i>	"
{ JEMIMA HOPPER,	"	ELIZA DEMAREST, <i>wife</i>	
{ JOHN A. ACKERMAN,	1851	of Peter P. Ackerman,	185-
{ BRIDGET ACKERMAN,	"	{ CORNELIUS ACKERMAN, <i>l</i>	1858
PELIE, <i>wife</i>		{ PRISCILLA BANTA, <i>l</i>	"
of David K. Ackerman,	"	Matilda Ackerman,	"
JANE ACKERMAN,	"	WILLIAM ACKERMAN,	1859
MARY ANN FERDON, <i>wife</i>			
of David A. Ackerman,	"		

B.

Pre-Revolutionary Members.

Jan Boogert
 Lucas Bogert
 Jan H. Banta
 Cobes Bogert
 Garret Blauvelt

{ Jost Bogert
 { Maria
 { Stephen Bogert
 { Maria

Members in 1799.

Hendrick Banta
 { Jacob Banta
 { Hester Hopper
 { John Banta
 { Vrantye
 { Samuel Banta
 { Elizabeth
 { John R. Berdan
 { Hendrichia
 { Christian Blauvelt
 { Catelintie
 { Casparus Bogert
 { Jannetie
 { Jacobus Bogert
 { Cornelia

{ John Berdan, *l* 1799
 { Catharine Van Horn, *l* "
 Thomas Banta, "
 Gurye, *wife*
 of Thomas Banta, *l* "
 { John S. Bogert, 1800
 { Margaret Ackerman, "
 { Hendrik Bush, "
 { Maritye, "
 Bet, *slave of Dirck Bush*, "
 { John J. Berdan, "
 { Mary De Gray, "
 Mary, *wife*
 of Benjamin Bertholf, "
 { Rynbeck Bush, "
 { Elizabeth, "
 { Dirck Bush, "
 { Antye, "

{ Isaac J. Blauvelt,	1801	JENETTE PELL, <i>wife</i>	
{ Sattie Johnson	"	of John C. Bogert,	1829
{ James Blauvelt,	"	Sarah Toers, <i>w'dow</i>	
{ Rachel Hogencamp,	"	of Peter Bogert, <i>l</i>	1830
Bat, <i>slave</i>		Elizabeth, <i>widow</i>	
of Jacob Zabriskie,	"	of Fredk Blauvelt,	1831
Gurtye, Blauvelt, <i>wife</i>		{ Aaron Blauvelt, <i>l</i>	"
of Isaac Blauvelt,	"	{ Jemima Banta, <i>l</i>	"
Ben, <i>slave</i>		{ Ab. J. Blauvelt, ||	1824
of R. Wortendyke,	1802	{ Maria Blauvelt, ||	"
{ Lodwick Bush,	"	Elizabeth, <i>wife</i>	
{ Jannetye,	"	of Aaron Banta, <i>l</i>	"
{ David Brower,	1803	A., <i>wife</i>	
{ Elizabeth,	"	Aaron Beatty,	1838
Bet, <i>slave of J. Ryer.</i>	1805	HENRY H. BANTA,	1844
Bet, <i>slave</i>		JOHN C. BOGERT,	"
of J. Van Allen,	"	MARGARET KOUGH, <i>wife</i>	
Jannetye Lutkins, <i>wife</i>		of Jos'h Gard'r Bogert,	"
of John Berdan, <i>l</i>	1806	MATILDA VAN DIEN, <i>wife</i>	
Elizabeth, <i>widow</i>		of Wm. Bailey,	1846
of J. Banta,	1808	{ CORNELIUS Z. BERDAN,	"
George Barnum,	1809	{ MARGARET ACKERMAN,	"
{ Peter S. Bogert, ||	1810	{ James S. Bogert,	"
{ Elizabeth Van Horn, ||	"	{ SARAH WESTERVELT,	"
Jane, <i>wife</i>		ALBERT C. BOGERT, <i>l</i>	1858
of John Brevoort,	1810	{ PETER BOARD,	"
Margaret Bowman, <i>l</i>	1816	{ MATILDA ZABRISKIE,	"
JOHN BERDAN, Jr.	1820	ANN ELIZABETH BANTA,	"
SARAH ZABRISKIE, <i>wife</i>		ANNIE WILLIAMS, <i>wife</i>	
of John Berdan, Jr.	1822	of Henry Banta, Jr.	"
Jane Post, <i>wife</i>		JANE CONOVER, <i>wife</i>	
of Cornelius Bogert,	1824	of John Berdan, Jr.	"
Bat, <i>slave of</i>		ALBERT D. BOGERT,	1859
John A. Ackerman,	1825	SARAH ANN BLAUVET,	
—, <i>wife</i>		w. of Peter J. Bogert,	"
of Thomas E. Butler,	"	PETER J. BOGERT,	"
Thomas E. Butler,	1827	ELLEN FLEARABOME, <i>wife</i>	
{ George Brickell,	1828	of A. D. Bogert	"
{ Aletta,	"		
WYNTIE ZABRISKIE, <i>wife</i>			
of H. Banta, <i>l</i>	"		

C.

Pre-Revolutionary Member.
Vrederick Cadmus

{ Abraham Cadmus, 1793
{ Trintye, "

{ John Crowter,	1800	{ Joseph Cooper,	1806
{ Margaritje,	"	{ Hannah,	"
Caesar, <i>slave</i>		Doritye Cable,	"
<i>of Henry Terhune,</i>	"	{ Joseph Christopher,	1807
{ Lewis Concklin,	"	{ Eve Swyn	"
{ Rebecca,	"	James Cooper,	1813
Charles, <i>slave</i>		Cuff, <i>slave</i>	
<i>of Jacob Demarest,</i>	"	<i>of George Van Voorhees,</i>	1815
{ John Campbell,	"	Jane Christopher,	1817
{ Titye	"	Hannah De Baun, <i>wife</i>	
Caesar, <i>slave</i>		<i>of Thomas Cooper, l</i>	1819
<i>of Andries Zabriskie,</i>	"	Catharine Demarest, <i>wife</i>	
Cuff, <i>slave of Ab. Hopper,</i>	1801	<i>of Charles Craft, l</i>	1838
James Crowter,	1803	{ Stephen Crowter,	1839
Charles, <i>slave</i>		{ Elizabeth,	"
<i>of Jacob Demarest,</i>	"	{ Ab. CARLOCH,	"
Claus, <i>slave</i>		{ MARIA VAN DIEN,	"
<i>of C. Blauvelt,</i>	1804	CATHARINE TERHUNE, <i>wife</i>	
Lenah Van Voorhuysen, <i>w.</i>		<i>of Henry Clair,</i>	1852
<i>of Lewis Concklin, l</i>	1806		

D.

Pre-Revolutionary Members.

Cor. Dumaree
Peter De Bouw

Members in 1799.

{ Abraham De Baun		{ Jacob A. De Baun,	1800
{ Lenah		{ Antye,	"
{ Andries De Baun		{ Jacob De Baun,	"
{ Janetje		{ Gurtye,	"
{ Cornelius Demarest ||		Maria Dods,	"
{ Maria		{ John De Baun,	"
{ Jacobus B. Demarest		{ Altye,	"
{ Jannetje		Maria, <i>wife</i>	
{ Petrus Demarest		<i>of Peter De Baun</i>	"
{ Mantje		{ Andrew Doremus,	"
		{ Abigail,	"
		{ Jacob Demarest,	"
		{ Gurtye, ||	"
		Annatje, <i>wife</i>	
		<i>of Cornelius Demarest, ||</i>	18—
		{ Albert De Baun,	1801
		{ Maritje,	"
		Jacomynte, <i>wife</i>	
		<i>of Peter De Baun,</i>	"
{ Jaast De Baun,	1799	Maria De Baun,	1801
{ Margaret	"	Margaret De Baun,	"
{ James Dods,	1799	Duke, <i>slave</i>	
{ Maria,	"	<i>of Andries Zabriskie,</i>	"

Sally, <i>w. of Solomon Day</i> , 1801	Daniel P. Demarest,	1808
Maria, <i>widow</i>	{ William Dey,	1812
of Jacob De Baun,	{ Jane,	"
Petrus De Baun,	" James J. Demarest, ||	1824
Jacob De Baun, 1801	{ James Davies,	1831
Osselchij,	" Nancy,	"
Dine, <i>slave</i>	AGNES WESTERVELT, <i>w. of</i>	
of Stephen Hopper,	John A. L. Demarest,	1831
Peter Durce, 1802	Clausie Quackenbush, <i>widow</i>	
Useltye,	of John De Baun,	1835
Wm. Dey,	{ Jan De Fries, <i>l</i>	1819
{ Jas. De Groot,	{ Johanna Witte, <i>l</i>	"
{ Mary,	{ Peter De Kuyser, <i>l</i>	"
Rachel, <i>w. of Aurey Day</i> ,	{ Jannetye De Groot, <i>l</i>	"
Solomon Day,	MARIA ACKERMAN, <i>wife</i>	
Susannah, <i>widow</i>	of Ab. Dater,	1852
of Jacob De Baun,	{ AB. DELAMATER, <i>l</i>	1855
Marta De Graef,	{ SARAH, <i>l</i>	"
Jacobus Demarest,	ETIZA J. VOORHEES, <i>widow</i>	
{ John A. Duryea. 1807	of Herman Devor,	1858
{ Rachel,	"	
{ John J. Duryea,	"	
{ Wyntyte,	"	

E.

<i>Members in 1799.</i>	{ Edward P. Eckerson,	1800
{ David Eckerson	{ Hetty Eckerson,	"
{ Angenetic	{ Ab. Eckerson,	"
{ Edward Eckerson	{ Trintye	"
{ Caty	Maria Eltinge,	"
{ Jacob Eckerson	Jacob J. Eltinge,	1801
{ Anatie	David T. Eckerson,	"
{ Thomas Eckerson	Catharine Hill, <i>wife</i>	
{ Cornelia	of Edw'd Eckerson, <i>l</i>	1806
{ Thomas J. Eckerson	{ Edward Earl,	1810
{ Maria	{ Abby Ackerman	"
{ Thomas D. Eckerson	Cornelius C. Eltinge,*	1813
{ Susannah	Anatye Eckerson,	1817
{ Isaac Elyea	{ JAMES ECKERSON,	1835
{ Annayto	{ JANE,	"
	MAGGIE ECKERT,	1858
	MARY LOUISA ECKERT,	1859

* Afterwards Rev. C. C. Eltinge, and father of Rev. C. D. Eltinge, now of Raritan, N.J.

F.

<i>Members in 1799.</i>			
{ Barent Fushuer		Frauz, <i>slave</i>	
{ Fransintye		<i>of Henry Hopper,</i>	1801
Catharine, <i>wife of</i>		Wyntyte, <i>wife</i>	
<i>— Fushuer</i>		<i>of John Forsheur,</i>	"
<i>—</i>		Flore, <i>slave</i>	
		<i>of Stephen Hopper.</i>	"
Martha, <i>wife</i>		Elizabeth, <i>wife</i>	
<i>of John Fetter,</i>	1801	<i>of Ab. Forsheur</i>	1801
Tone Francis,		Francis, <i>slave</i>	
<i>(a Free Black,)</i>	"	<i>of J. Bogert,</i>	1805
		SARAH HARING, <i>wife</i>	
		<i>of J. Ferdon,</i>	1853

G.

<i>Members in 1799.</i>			
		Angenetye, <i>widow</i>	
		<i>of P. Guy,</i>	1804
{ Johannes H. Garrison		{ John J. Garretson,	1808
{ Marie Zabriskie		{ Elizabeth Naugle,	"
<i>—</i>		{ Jacob J. Garretson,	"
Peaytine Goetschius,	1800	{ Rachel Lutkins,	"
Gin, <i>slave</i>		John G. Garrison, <i>l</i>	"
<i>of Henry A. Hopper,</i>	"	Hassel Garretson,	1810
Gin, <i>slave</i>		{ Albert Garretson,	1818
<i>of Nicholas Hopper,</i>	"	{ Wyntyte,	"
Gin, <i>slave</i>		Maria Terhune, <i>wife</i>	
<i>of Ab. Haring,</i>	1801	<i>of Hassel Garretson,</i>	1820
Gin, <i>slave</i>		ASN HOPPER, <i>wife</i>	
<i>of Jacob Demarest,</i>	"	<i>of Jno. H. Garretson,</i>	1830
Gin, <i>slave</i>		Robert Gow, <i>l</i>	1847
<i>of Albert Terhune,</i>	1802		
Gin, <i>slave</i>			
<i>of John D. Berdan,</i>	"		

H.

Pre-Revolutionary Members.

Hendrick A. Hopper
Hendrick J. Hopper
Jan A. Hopper
Gerrit A. Hopper
Albert Hopper
Gerrit J. Hopper
Jacop A. Hopper

Members in 1799.

{ Nicholas Haldrom
{ Helena
{ Ab. Hopper
{ Antye
{ Ab. J. Hopper
{ Gurtye

{ Andries Hopper		John J. Hopper,	18—
{ Elizabeth		John H. Hopper,	"
{ David Hopper		Antye Hopper, ||	"
{ Rachel		{ Andries Haldron,	1801
Elizabeth, <i>widow</i>		{ Catharine,	"
of John Hopper		Jannetye, <i>wife</i>	
Elshe, <i>widow</i>		of Nicholas Hopper,	"
of Garret Hopper		Isaac Hopper,	"
Garret Hopper		JANE HOUSMAN, <i>after. wife</i>	
{ Garret Hopper		of Rev. W. Ellinge,	"
{ Maria		{ Petrus Haring, l	"
{ Hendrick Hopper		{ Elizabeth, l	"
{ Altye		Hannah, <i>slave</i>	
{ Nicausie Hopper		of Wyntje Zabriskie,	"
{ Maria Zabriskie		Rachel, <i>wife</i>	
{ Peter Hopper		of John Hopper,	"
{ Annatye Doremus		Rachel Hopper,	"
{ Stephen Hopper		Rachel, <i>widow</i>	
{ Gustie		of Henry Hopper,	"
Isaac A. Hopper		Han, <i>slave</i>	
		of Andries Zabriskie,	"
{ Hendrick A. Hopper,	1799	{ Ab. Haring,	1802
{ Charity Concklin,	"	{ Margreitye,	"
{ John G. Hopper,	1800	Hendrick P. Hopper,	"
{ Maria,	"	{ Jacob Haring, l	"
{ John J. Hopper,	"	{ Phebe, l	"
{ Trintye Hopper,	"	Harry, <i>slave</i>	
{ John A. Hopper,	"	of Jacob De Baan,	1803
{ Maria,	"	Har, <i>slave</i>	
{ Garret P. Hopper, ||	"	of Gar. G. Hopper,	1804
{ Dirckye Ackerman, ||	"	Henry A. Hopper,	"
{ Andrew P. Hopper, ||	"	Rachel Hopper,	"
{ Antye Voorhies, ||	"	Han, <i>slave</i>	
{ Ab. G. Haring, l	"	of Harman Lutkins,	1805
{ Elizabeth Blauvelt, l	"	Elizabeth Ackerman, <i>wife</i>	
{ John Hopper,	"	of Henry P. Hopper, ||	1806
{ Mary,	"	Annatye, <i>wife</i>	
{ Henry H. Hopper,	"	of Henry A. Hopper,	1807
{ Jacomynty (Quackenbush,	"	MARITYE VOORHEES, <i>wife</i>	
Betsy, <i>wife</i>		of John H. Hopper, l	1809
of Silas Meddy,	"	Garret H. Hopper,	"
Hannah, <i>slave</i>		Hannah Hubbard,	1810
of Elizabeth Hopper,	"	{ Andrew H. Hopper,	"
Rachel, <i>wife</i>		{ Maria Doremus, l	"
of Isaac Hopper,	1801	{ Albert G. Hopper, ||	1813
Hannah, <i>slave</i>		{ Elizabeth Hopper, ||	"
of Jacob Ackerman,	"		

Polly Snyder, <i>wife</i> of Garret H. Hopper,	1814	Mary, <i>wife</i> of Wm. Hancock,	1830
ANDREW G. HOPPER,	1816	Ann Hopper,	1831
Phoebe, <i>widow</i> of Jacob Haring,	1821	Samuel Hopper,	"
Garushe, <i>widow</i> of Henry Harris,	1822	ELIZA ACKERMAN, <i>wife</i> of John C. Haring,	1845
Hannah Voorhees, <i>wife</i> of John J. Hopper, l	"	JOHN C. HARING,	1851
Garret A. Hopper, ||	1823	{ GARRET A. HOPPER, l	"
Elizabeth, <i>widow</i> of Albert A. Hopper, ||	"	{ SOPHIA POST, l	"
{ DAVID HOPPER,	1824	CHARITY TOURS, <i>wife</i> of George Hartwick,	1852
{ CAROLINE BLAUVELT,	"	{ ALBERT HARING,	1853
JANE ELTINGE, <i>wife</i> of Augustus Hasbrouck,	18—	{ CATH. MARIA ACKERMAN,	"
{ Nicholas Hopper,	1824	MARG. ANN VAN ORDEN, <i>wife</i> of Henry A. Hopper,	1854
{ WYBE VOORHEES,	"	{ JACOB HOPPER,	1858
Garret A. Hopper, ||	"	{ HANNAH VAN RIJPEL,	"
Cornelius A. Hopper, l ||	"	ANN ZABRISKIE, <i>wife</i> of Garret Hopper,	1859
Catharine, <i>wife</i> of Jacob H. Hopper,	1829	ELIZA WESTERVILT, <i>wife</i> of Garret J. Hopper, l	"
{ Peter A. Hopper, ||	1830	MARTHA ACKERMAN, <i>wid.</i> of H. G. Hopper,	"
{ Ann Hopper,	"		

I.

Isebel, <i>slave</i> of Jacob Eckerson,	1800	isebel, <i>slave</i> of Henry Terhune,	1800
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J.

<i>Members in 1799.</i>		John, <i>slave</i> of Jacob Vanderbeek,	1801
{ John Jansen		Joe, <i>slave</i> of Jacob Eckerson,	"
{ Sophia		Jan, <i>slave</i> of John Pettor,	"
Jack, <i>slave</i> of Henry A. Terhune,	1800	{ John Jersey,	1802
Jack, <i>slave</i> of Stephen Hopper,	"	{ Mary,	"
Jude, <i>slave</i> of Henry Hopper,	1800	Margritiye Jansen, <i>wife</i> of John Bryant,	1803
Jack, <i>slave</i> of Michael Ryce,	"	Diana Jona,	"
		HENRY P. JERSEY,	1852

K.

<i>Member in 1799.</i>		Ab. Kuypers,	18—
Lydia, <i>wife of Casparus Kough</i>		Kate, <i>slave</i> of Andrew H. Hopper,	1815
{ Garret Kuypers,		Thomas Kuypers,	1817
{ Charity,		Casparus Kough,	1824
		Margaret Haring,	"

L.

<i>Pre-Revolutionary Member.</i>		Elizabeth Terhune, <i>wife</i> of Herman Lutkins,	1801
Sam. Laroi		Ab. Lezier,	1802
		{ Wm. Loshier,	1803
<i>Members in 1799.</i>		{ Jane Benson,	"
{ Harman Lutkins		—, <i>widow of A. Lezier,</i>	1827
{ Antye		SUSAN BOGERT, <i>wife</i> of David Lydekker,	1832
Maria Larack		CATHARINE BANTA, <i>wife</i> of James Lackey,	"
Maria Labagh		{ Klass Lewis, <i>l</i>	1849
Lewis, <i>slave</i>		{ Jannetye De Fries, <i>l</i>	"
of Ab. Bogert,		{ Wm. S. Libbey, <i>l</i> ||	1855
Annie, <i>w. of Ab. Lezier</i>		{ Elizabeth Winfield, <i>l</i> ||	"
Harmen J. Lutkins			

M.

Fanny Maybe, <i>wife</i> of John Talcman,		Elizabeth, <i>wife</i> of Jacob Mourison,	1804
{ Peter Mowerson,		Mary, <i>slave</i> of Jacob Banta,	1805
{ Margaret,		Maria Michler,	1820
{ Isaac Maybe,		Mary Van Gieson, <i>wife</i> of Jacob Mourison,	1823
{ Sally,		JACOB MOURISON,	1831
Mary, <i>slave</i> of Garret Van Ryper,		ELIZA ACKERMAN, <i>wife</i> of John Marinus,	1851
Mike, <i>sl. of And. Hopper,</i>		{ JOHN ANDREW MARINUS,	1858
{ John Meglor,		{ RACHEL ACKERMAN,	"
{ Margaret,			
Mary, <i>slave</i> of Christian Blauvelt,			

N.

<i>Member in 1799.</i>			
Jannetye, <i>wid. of Barent Nagle</i>		Nantz, <i>slave</i> <i>of Harman Van Ryper</i>	
Nancy <i>slave</i> <i>of Mary Vanderbeek,</i>	1800	NANTZ, <i>slave</i> <i>of Henry P. Terhune, -</i>	1802
Nean, <i>slave</i> <i>of Henry Hopper,</i>	"	Nantz, <i>slave</i> <i>of Henry S. Terhune,</i>	181-

O.

{ John Ostrander,	1824
{ Metye,	"

P.

<i>Members in 1799.</i>			
{ Theodorus Polhemus		{ Pomp, }	{ slaves
{ Elizabeth		{ Phillis, }	
{ Nicholas Peterson		<i>of John Bogert,</i>	1801
{ Maria		Barbana, <i>wife</i>	
{ John Pulisfelt		<i>of John Peterson,</i>	"
{ Elizabeth		Phillis, <i>slave</i>	
		<i>of Antye Bogert</i>	"
		Pete, <i>slave</i>	
		<i>of Andries Zabriskie,</i>	"
		Phebe, <i>slave</i>	
Thomas Peterson,	1799	<i>of Rev. Wilhemus Eltinge,</i>	1802
Linah, <i>wife</i>		Johannes Post,	1803
<i>of John Perry,</i>	"	Pete, <i>slave</i>	
John Perry,	1800	<i>of Jacob De Baun,</i>	1804
{ John Post,	"	Adam Potter,	1820
{ Annatye,	"	{ John Potter, l	1823
Phil, <i>slave</i>		{ Mary Snyder, l	"
<i>of Henry A. Terhune,</i>	"	Annatye, <i>wife</i>	
Rachel, <i>w. of Peter Park,</i>	"	<i>of Adam Potter,</i>	"
{ Pero, }		Phillis, <i>slave</i>	
{ Phillis, }		<i>of J. Demarest,</i>	1828
<i>of Ab. Cudmus,</i>	"	Phillis, <i>slave</i>	
Sally, <i>wife</i>		<i>of Hassel Garretson, l</i>	"
<i>of Thomas Peterson,</i>	1801	MARIA BOGERT, <i>wife</i>	
{ John Potter,	"	<i>of James Post, l</i>	1842
{ Maritye Snyder,	"	Eliza Sexton, <i>wife</i>	
		<i>of — Pollard, l ||</i>	1854

Q.

<i>Members in 1799.</i>		
Ab. Quackenbush, ||	{	Ab. A. Quackenbush, 1799
{ John Quackenbush		Catharine Bogert, "
{ Annatie		Susan, wife
		of John Quackenbush, 1836

R.

<i>Members in 1799.</i>		
{ Ab. Rutan		Rich, slave
{ Margretye		of Dan. Perry, 1801
Willimpil, widow		Polly, wife
of Jacobus Rutan		of John Ryers, 1805
		Lydia, wife
		of Ab. D. Rutan, 1810
		Cornelia Suffran, wife
{ Michael Ryer, 1800		of Dr. E. Rosegrant, 1820
{ Jannetye, "		Elij. Rosegrant, M. D., 1831
{ Ryer Ryers, "		Elizabeth, widow of
{ Maria, "		Rev. J. V. C. Romeyn, l 1852
{ John Ryers, 1801		
{ Maria, "		

S.

<i>Pre-Revolutionary Member.</i>		
Cor. Stagg		Sare, slave
		of Annetye Vanderbeek, "
		John Y. Snyder, "
		Anna, wife
		of Isaac Sherwood, Jr., "
<i>Members in 1799.</i>		
{ Hendrick Storms		Susan, slave
{ Cornelia		of Andries Zabriskie, 1801
{ Hendrick H. Storms		Doritye, widow
{ Altye		of Adam Snyder, "
		Peter Swindt, l "
{ Adulph Shurte, 1799		Maria, widow
{ Altye, "		of Thomas Snyder, 1802
Dr. John See, "		Syer, slave
Jacob Stagg, 1800		of Wilhelmus Eltinge, "
{ Peter Smith, "		Susan, slave
{ Jeannette, "		of Ab. Westervelt, "
Jannetye, wife		Susan, slave
of Jacob Stagg, "		of Leah Terhune, 1803
Sam, slave		{ Conradus Storms, 1805
of Jacobus Demarest, "		{ Maria, "
Sar, slave		{ Staats Storms, 1806
of John Zabriskie, "		{ Margritye, "

Sam, <i>slave</i>		{ George T. Snyder,	1820
of Jac. C. Zabriskie,	1812	{ Gurtie Zabriskie,	"
Jane, <i>wife</i>		Aletta Hopper, <i>wife</i>	
of Herman Smith,	1817	of Richard Snyder,	"
Margaret Stultz,	"	James Shadden,	1821
{ James Schureman, <i>l</i>	1818	Maria, <i>wife</i>	
{ Hannah, <i>l</i>	"	of John Snyder,	1824
Agnes Ackerman, <i>wife</i>		{ Garret Snyder,	1830
of James Shuddon,	1819	{ Katy Blauvelt,	"
{ Henry C. Storm,	1820	HETTY ACKERMAN, <i>wife</i>	
{ MARGARET,	"	of Conradus Storms,	1832
		Conradus H. Storms,	1838

T.

Pre-Revolutionary Member.

Allebartes Terhuyn
 Albert S. Terhuyn
 Davidt Terhuyn
 Ab. Terhuyn
 Dirck Terhuyn
 Steve Terhuyn

Members in 1799.

Jannetye, *wife*
 of Aaron Taylor
 { Albert A. Terhune
 { Altye
 { Albert Terhune
 { Elizabeth
 { Henry A. Terhune
 { Rachel
 { Henry Terhune
 { Jannetye
 { John Terhune
 { Catharine
 Jannetye, *widow*
 of Stephen Terhune
 Leah, *widow*
 of Dirck Terhune
 Maria, *widow*
 of Ab. Terhune
 { Lawrence Toers
 { Elizabeth
 { Ab. Terhune,
 { Susannah,

1799

"

Maria, *wife*
 of Jacob A. Terhune, 1799
 Trintye, *wife*
 of Ab. A. Terhune, "
 Jacobus A. Terhune, "
 Ab. A. Terhune, "
 { Hendrich S. Terhune, "
 { Trintye, "
 { John S. Terhune, "
 { Antye, "
 Antie, *wife* "
 of Andries Terhune, "
 { James Thompson, "
 { Sarah, "
 Tone, *slave*
 of Harmen Van Riper, "
 Tom, *slave*
 of Albert Terhune, "
 Tom, *slave*
 of Benj. Zabriskie, "
 { Albert A. Terhune, 1801
 { Antye, "
 Henry J. Terhune, 18—
 Tom, *slave*
 of John C. Post, "
 Angemyntie, *wife*
 of Thomas Toers, "
 Tone, *slave*
 of Jno. H. Garretson, 1802
 Tom, *slave*
 of J. Banta, 1804
 Tom, *slave*
 of Jacob Banta, "

Tona, <i>slave</i>		{ Garret Tinkey,	1823
of Henry A. Hopper,	1807	{ Anne Van Orden,	"
Albert J. Terhune,	1808	{ Peter I. Terhune,	1824
Martynthe Traphagen,	1809	{ Helena,	"
{ Jacob Albert Terhune,	1810	{ Ab. Terhune,	1828
{ Angemitye,	"	{ Tyna, l	"
{ Tom, }		Sarah Tours, <i>widow</i>	
{ Bat, }		of Peter Bogert,	1830
of John H. Hooper,	1812	Grace, <i>wife</i>	
Jane Post, <i>wife</i>		of Sambo Thompson,	1831
of Jacob A. Terhune, l	1814	MARIA, <i>wife</i>	
Rachel, <i>wife</i>		of H. Z. Terhune,	1839
of Aury Toers,	1818	Henry Z. Terhune,	1840
ALETTA, <i>wife</i>		Cath. Ackerman, <i>widow</i>	
of Jacob Tours,	1820	of Martin Terhune,	"
JANNETYE ZABRISKIE, <i>wife</i>		HELEN JANE TERHUNE,	1851
of Lawrence Tours,	"	CATHARINE TERHUNE, l	1852
Richard Terhune,	1823		

V.

Pre-Revolutionary Members.

Jan Van Voorhees
 Dirck Van Dien
 Albert Van Dien
 Jacobus Van Voorhees
 Coles Van Voorhees
 Cobes Van Voorhees
 Vrederick Van Ripper
 Gerret Van Dien
 Poules J. Vanderbeek
 Barret Van Seur
 Jurrye Vanderbeek
 Hendrick Van Allen

Members in 1799.

Gustie, *wife*
 of David Van Blarcom
 Susannah, *widow*
 of Peter Van Blarcom
 Annatye, *widow*
 of Paulus Vanderbeek
 Heligunt Vanderbeek
 { Johannes Vanderbeek
 { Abigail

Maria, *widow*
 of Josiah Vanderbeek
 Cornelius Van Dien
 { Garret Van Ryper
 { Abigail
 { Harman Van Ryper
 { Maria

Aury Vanderbeek, 1799
 { Hend. Van Emburgh, 1800
 { Maria, "
 { Helena, *wife*
 of Aurey Vanderbeek, "
 { Frederick Van Ryper, "
 { John Van Houte, "
 { Antye, "
 { Marg. Demarest, *wife*
 of Cornelius Van Dien, l "
 { John A. Van Woert, "
 { Mary, *wife*
 of John Van Buskirk, "
 { Henry Van Woert, 1801
 { Anintye, "

{ Johannes Van Ryper,	1801	AB. J. VANDERBEEK,	1830
{ Gurtye,	"	Jane Archibald, <i>wife</i>	
{ Cor. Van Ryper,	"	of Corn. Van Dien,	"
{ Elizabeth,	"	Mary, <i>wife</i>	
{ Petrus Van Vlierden,	"	of Henry Van Blarcom,	"
{ Margritye,	"	ANN ZABRISKIE, <i>wife</i>	
Susannah, <i>wife</i>		of John H. Van Dien,	"
of John Woert,	"	Elizabeth, <i>wife</i>	
Anne, <i>wife</i>		of Jersey Vanderbeek,	1831
of John Van Bossen,	1802	Maria, <i>wife</i>	
{ David Vanvoorhuysen,	1803	of Fred. Van Ryper,	"
{ Elizabeth,	"	Annatye, <i>widow</i>	
Cornl's Vanderbeek,	1804	of Cor. Vanderbeek	"
Elizabeth Van Buskirk,	1805	{ HARMAN VAN RYPER,	1832
{ John Van Allen,	1806	{ KATY DELAMATAR,	"
{ Angenetye,	"	Jer'h C. Vanderbeek,	"
Herman Vanderbeek,	1808	ELEANOR, <i>wife</i>	
{ Harman Van Dien,	1811	of Rich'd Van Dien,	1833
{ Ally Zabriskie,	"	{ JOHN J. VAN SAUN,	1838
Daniel Van Horn,	1816	{ ELSIE HOPPER BANTA,	"
Petca, <i>wife</i>		Antye Terhune, <i>wife</i>	
of Dan. Van Horn,	1817	of Gar. H. Van Dien,	1840
John Van Ostrand,	18—	GARRET H. VAN DIEN,	"
Garret Van Wagener	"	{ JOHN VAN EMBURGH	1843
{ Herman Vanderbeek,	1817	{ MARY TERHUNE,	"
{ Jannetye Lutkins,	"	MARIA MERSELES, <i>wife</i> .	
{ Albert Vanvoorhuysen,	"	of John Z. Van Dien, l	"
{ Elizabeth,	"	SARAH C. BERDAN, <i>wife</i>	
{ John Van Dalsen,	"	of Andrew Van Dien,	1851
{ Jane,	"	{ ALBERT VAN EMBURGH,	"
{ Paulus Vanderbeek,	1818	{ Hannah Zabriskie,	"
{ Grietye Fox,	"	CORNELIUS G. VAN DIEN,	"
{ Paulus P. Vanderbeek,	"	JOHN G. VAN DIEN,	"
{ Annatye Vanderbeek,	"	ELIZABETH BOGERT, <i>wife</i>	
Jacob A. Vanderbeek,	1819	of John Voorhees,	"
Anna, <i>wife</i>		{ GARRET C. VAN DIEN, l	1851
of John Van Blarcom,	"	{ SOPHIA POST, l	"
Andries Vanderbeek,	1820	LYDIA DOREMUS, <i>wife</i>	
Aletta Blauvelt, <i>wife</i>		of John Van Dien, l	1851
of David Van Orden,	1824	SUSAN SMITH, <i>wife</i>	
Rachel, <i>wife</i>		of Corn. Van Dien, l	"
of Michael Voorhees,	1827	MARTHA SEXTON, <i>wife</i>	
LENAH ACKERMAN, <i>wife</i>		of Richard Van Dien, l	1853
of Ab. J. Vanderbeek,	"	RICHARD VAN DIEN, l	1855
{ Albert Van Buskirk,	1829	Eliza, <i>widow</i>	
{ Dolly Snyder,	"	of—Sexton, l	"

CHARITY ANN ACKERMAN, <i>w.</i> of <i>H'y Van Emburgh</i> , 185-	{ HENRY VAN VORST, HARRIET ACKERMAN, ALBERT VOORHEES,	1858 " "
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W.

Members in 1799.

{ Ab. Westervelt	Margaret, <i>wife</i> of <i>Albert Wortendyke</i> ,	1805
{ Antye	Katy Berhance, <i>wife</i> of <i>P. A. Westervelt</i> , <i>l</i>	1807
{ Casparus Westervelt	Katy Waldrom, <i>l</i>	1811
{ Rachel	{ John J. Westervelt,	1815
{ Daniel Westervelt	{ Hester,	"
{ Elizabeth	{ Albert P. Westervelt,	1817
{ Johannes Westervelt	{ Elizabeth,	"
{ Annatye	John C. Westervelt,	1824
{ Cornelius Wortendyke	Antye, <i>widow</i>	
{ Sophia	of <i>Ab. Westervelt</i> , <i>l</i>	1838
Rynier Wortendyke	Agnes, <i>widow</i> of <i>John Westervelt</i> ,	1839
Petrus A. Westervelt, 1799	M. VAN RYPER, <i>widow</i> of <i>Casp. Westervelt</i> ,	
{ Albert Westervelt, 1800	{ PETER A. WESTERVELT,	1841
{ Margaret,	{ Matilda Westervelt,	"
{ Peter Watson,	Han. Ackerman, <i>wife</i> of <i>P. A. Westervelt</i> ,	1844
{ Margritye,	ELIZA ACKERMAN, <i>wife</i> of <i>P. A. Westervelt</i> ,	1846
{ Peter Westervelt, <i>l</i>	{ Garret J. Wessels,	1848
{ Caroline Haring, <i>l</i>	{ Juanna Gurtruy Ubroake,	"
{ Rynier Wortendyke,	Esther, <i>wife</i> of <i>Rev. A. B. Winfield</i> , <i>l</i> ||	1851
{ Annatie,	CATH. L. ZABRISKIE, <i>wife</i> of <i>Wessel Wessels</i> ,	1852
{ Thomas Wills, 1801	{ Fred. Wortendyke,	1855
{ Rachel Vanderbeek,	{ Eliza,	"
{ Jacob Wortendyke,	LEAH HOPPER, <i>wife</i> of <i>John C. Westervelt</i> ,	1858
{ Elizabeth,		
Catarina Blauvelt, <i>widow</i> of <i>Ab. Whittenware</i> ,		
Jannetye, <i>widow</i> of <i>Fred. Wortendyke</i> ,		
Sarah Wortendyke,		

Y.

{ John Yeomans, 1800	Yeff, <i>slave</i> of <i>T. Van Buskirk</i> ,	1800
{ Catharine,	James Yorston, <i>l</i>	1849
{ John Young,		
{ Elizabeth,		

Z.

Pre-Revolutionary Members.

Steve Zabriskie
 Niklaes Zobriske
 Albert K. Zabriskie
 Hendrick C. Zobuske
 Jacob Jaco Zubriske
 Albert H. Zubriske
 Jan Zabriski
 John N. Zabriskie

Members in 1799.

{ Ab. Zabriskie
 { Maria
 { Albert J. Zabriskie
 { MARIA WESTERVELT
 { Albert Zabriskie
 { Metye
 { Alyte, *widow*
 of Jacob Zabriskie
 { Andries Zabriskie
 { Elizabeth
 { Benjamin Zabriskie
 { Annatye
 { Christian Zabriskie
 { Maria
 { Christian A. Zabriskie
 { Maria
 { Hendrick Zabriskie
 { Jacob Zabriskie
 { Helena
 { Jacob Zabriskie
 { Jannatye
 { John Zabriskie
 { Jacomyntie
 { John Zabriskie
 { Leah
 { Maria, *widow*
 of Hendrick Zabriskie
 { Wyntie Zabriskie
 { Wyntie, *widow*
 of Jacob H. Zabriskie

Annetye, *wife*
 of Garret Zabriskie, 1799
 Garret Zabriskie, 1800
 Catharine, *widow*
 of Albert Zabriskie, "
 Mary, *wife*
 of Henry J. Zabriskie, "
 { Nich. Zabriskie, 1801
 { Wyntye Terhune, "
 { Nicholas Zabriskie, "
 { Annetye, "
 { CORNELIUS C. ZABRISKIE, 1805
 { Maria Hopper, "
 { Garret Zabriskie, 1811
 { Tyna Voorhees, "
 { Cor. A. Zabriskie, 18—
 { Leah, *wife*
 of Jacob J. Zabriskie, 1813
 { Garret H. Zabriskie, 1817
 { Katy, "
 { Rebecca, *wife*
 of John A. Zabriskie, 1819
 { PETER A. ZABRISKIE, 1820
 { Christian J. Zabriskie, "
 { Henry A. Zabriskie, 1821
 { PATTY EARL, "
 { John A. Zabriskie, 1824
 { Jane Zabriskie, "
 { Mary C. Van Dien, *wife*
 of C. H. Zabriskie, 1825
 { John J. Zabriskie, "
 { GUILLIAM ZABRISKIE, 1830
 { Elizabeth Terhune, *wife*
 of Jacob C. Zabriskie, "
 { CORNELIUS H. ZABRISKIE,
 { Sarah, *wife*
 of Ab. Zabriskie, 1833
 { ANN HARING, *wife*
 of Peter A. Zabriskie, "
 { Charity Hopper, *wife*
 of G. H. Zabriskie, l 1835
 { CAR. ZABRISKIE, *wife*
 of Guil. Zabriskie, 1838

CATHARINE POST, <i>wife</i>		JOHN C. ZABRISKIE,	1847
<i>of Caspar Zabriskie,</i>	1839	{ GARRET H. ZABRISKIE, <i>l</i>	1851
SALLY STEVENS, <i>widow</i>		{ CHARITY HOPPER, <i>l</i>	"
<i>of John J. Zabriskie,</i>	"	LEAH ALETTA ZABRISKIE,	1852
{ JACOB ZABRISKIE,	1843	THOMAS V. B. ZABRISKIE,	1858
{ ANN,	"	{ JACOB J. ZABRISKIE,	"
{ GULLIAM J. ZABRISKIE,	"	{ ELIZA PELL,	"
{ LAVINA MARIA OSBORNE,	"	JANE MARIA HALSTEAD,	
MARY BERDAN, <i>wife</i>		<i>wife of Albert Zabriskie,</i>	"
<i>of Ab. J. Zabriskie,</i>	"	MARIA BURHANS, <i>wife</i>	
SARAH HOPPER, <i>wife</i>		<i>of John J. Zabriskie,</i>	"
<i>of Andrew C. Zabuskie,</i>	184-	ALBERT ZABRISKIE,	"
ELIZA M. HOPPER, <i>wife</i>		JANE VAN BUSKIRK, <i>widow</i>	
<i>of John C. Zabriskie,</i>	1846	<i>of Stephen T. Zabriskie,</i>	1859

STATISTICS.*—1799-1859.—April to April.

YEAR.	Census.		Members per last report.	Communicants.					Bap.		C. & B.C.		Sab. Schools.		Contributions.			
	No. of Families.	Total of Congregation.		Confession.	Rec'd.	Dismissed.	Suspended.	Died.	Total now in Communion.	Infants.	Adults.	Catechumens.	Bible Classes.	No. of Schools.	Total of Scholars.	Av. of Scholars.	Benevolent Contributions.	Congregational purposes.
					Certificate.													
1799	.....	.....	171	92	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1800	.....	.....	.....	111	7	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1801	.....	.....	.....	43	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1802	.....	.....	.....	30	5	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1803	.....	.....	.....	15	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1804	.....	.....	.....	18	0	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1805	.....	.....	.....	16	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1806	.....	.....	.....	8	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1807	.....	.....	.....	7	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1808	.....	.....	.....	7	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1809	.....	.....	.....	6	0	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1810	800	2000	.....	12	4	6	4	4	431	50	2	.....	.....	.....	.....	.....	.....	.....
1811	.....	.....	.....	7	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1812	.....	.....	.....	4	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1813	189	1057	.....	4	0	8	.....	.....	204	23	.....	.....	.....	.....	.....	.....	.....	.....
1814	.....	.....	.....	4	0	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1815	173	1005	.....	1	1	11	.....	5	180	25	1	.....	.....	.....	.....	.....	.....	.....
1816	173	1023	.....	4	0	4	.....	3	173	28	2	.....	.....	.....	.....	.....	.....	.....
1817	170	1005	178	13	1	9	.....	2	178	27	.....	.....	.....	.....	.....	.....	.....	.....
1818	170	1005	178	0	4	9	.....	2	180	27	.....	.....	.....	.....	.....	.....	.....	.....
1819	170	1024	178	10	0	4	.....	3	173	30	.....	.....	.....	.....	.....	.....	.....	.....
1820	.....	.....	173	2	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1821	.....	.....	.....	20	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1822	170	1023	173	0	0	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1823	.....	.....	.....	3	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1824	170	1028	173	23	2	1	.....	6	219	100	.....	.....	.....	.....	.....	.....	.....	.....
1825	170	1080	219	4	2	.....	.....	7	230	19	.....	.....	.....	.....	.....	.....	.....	.....
1826	170	1040	230	0	0	.....	.....	2	230	22	2	.....	.....	.....	.....	.....	.....	.....
1827	170	1050	230	0	0	.....	.....	1	7	230	25	.....	.....	.....	.....	.....	.....	.....
1828	170	1050	232	7	0	3	.....	.....	236	25	.....	.....	.....	.....	.....	.....	.....	.....
1829	170	1050	236	3	4	.....	.....	.....	243	20	.....	.....	.....	.....	.....	.....	.....	.....
1830	170	1050	243	22	4	1	.....	1	267	25	.....	.....	.....	.....	.....	.....	.....	.....
1831	170	1050	267	10	4	.....	.....	2	279	20	.....	.....	.....	.....	.....	.....	.....	.....
1832	170	1050	279	6	2	.....	.....	3	1	286	15	1	.....	.....	.....	.....	.....	.....
1833	170	1065	286	10	0	.....	.....	8	2	.....	.....	.....	.....	.....	.....	.....	.....	.....
1834	170	1020	291	5	3	3	.....	2	.....	21	.....	.....	.....	.....	.....	.....	.....	.....
1835	170	1040	294	3	2	2	.....	2	.....	33	.....	40	.....	.....	.....	.....	.....	.....
1836	152	912	.....	8	2	2	.....	2	.....	15	.....	20	2	35	.....	.....	.....	.....
1837	.....	.....	.....	1	0	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1838	.....	.....	.....	5	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1839	.....	.....	.....	8	0	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1840	.....	.....	.....	5	0	.....	.....	.....	.....	16	.....	.....	.....	.....	60	.....	.....	.....
1841	.....	.....	.....	2	0	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1842	136	735	.....	6	0	.....	.....	4	134	20	.....	.....	.....	.....	.....	.....	.....	.....
1843	140	740	134	13	1	8	.....	1	144	14	.....	.....	.....	.....	.....	.....	.....	.....
1844	140	757	144	0	4	.....	.....	3	145	20	.....	20	1	60	50	.....	.....	.....
1845	140	766	145	2	.....	.....	1	1	145	11	26	.....	1	60	50	.....	.....	.....
1846	140	760	145	1	.....	.....	.....	2	148	18	.....	20	.....	40	.....	.....	.....	.....
1847	140	760	143	2	2	.....	.....	7	140	13	.....	20	.....	30	.....	.....	.....	.....
1848	140	760	140	3	.....	.....	.....	3	140	15	.....	.....	1	.....	30	.....	.....	.....
1849	140	760	140	6	5	5	.....	3	144	17	.....	20	.....	30	.....	.....	.....	.....
1850	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1851	172	835	144	12	9	2	.....	7	155	17	1	.....	.....	.....	.....	.....	.....	.....
1852	167	800	155	10	3	1	.....	5	162	13	.....	86	60	1	105	90	\$59 75	.....
1853	160	775	162	6	2	.....	.....	4	166	9	.....	30	40	1	20	.....	145 00	.....
1854	166	837	166	2	4	.....	.....	6	166	12	.....	35	50	1	85	.....	101 75	.....
1855	160	800	166	2	8	.....	1	6	169	19	.....	30	50	1	80	.....	145 50	.....
1856	160	800	169	.....	2	2	.....	4	165	12	.....	82	85	4	.....	.....	87 00	.....
1857	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1858	192	864	.....	10	3	3	.....	3	168	15	1	20	50	1	60	.....	262 00	.....
1859	200	900	.....	19	1	1	1	4	161	16	.....	100	25	1	200	130	401 75	\$390 25
to Aug.	.....	.....	161	3	.....	.....	.....	2	162	4	.....	100	25	1	200	130	242 00	.....

Separated from Saddle River.
Organization of Pascack.

* These figures owing to inaccuracies or carelessness in recording, do not always harmonize with themselves, or with statements in the book.

† Following up the computation of 1856, there would be at present 139 members in the Church. All that can now be found however, are 162. Consistory therefore ordered that 23 names be dropped.

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